

MISSIONS

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Thirty Years of Christian Progress at Hopo

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A Message on the Crisis in the Far East

FOREIGN MISSIONS CONFERENCE

The Diary of the Covered Wagon

G. CLIFFORD CRESS

On the Trail of the Friendly Heart

ADELA J. BALLARD

A Century of Home Missions—Two Anniversary Pageants

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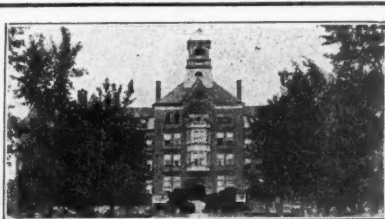
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QUESTION BOX

(Answers found in this issue)

1. Who baptized over 100 caste converts on a single occasion?
2. How many Baptist churches in Mexico?
3. "Everybody is taking his part in evangelism"—where?
4. What is meant by *pasada*?
5. When did the Home Mission Society send its first missionaries to Nicaragua?
6. What institution has three college presidents among its graduates?
7. What significant gathering will take place August 4-10, 1933?
8. When and where was a school organized in an old slave trader's pen?
9. What field reports more than 6,000 baptisms last year?
10. Who was recently honored by his government for his "ministry of mercy"?
11. For what is the town of Mitla famous?
12. What church was organized on May 22, 1881?
13. Where did the Covered Wagon stop on August 9th?
14. When was the first Baptist missionary to Alaska appointed?
15. How many home missionaries are supported by Northern Baptists?
16. Who is called one of the model laymen of his generation?
17. What church school of missions reported an average attendance of nearly 300?
18. Who wrote *Among the Burmans*?

PRIZES FOR 1932

For correct answers to every question in the 11 issues, January to December inclusive, a prize of a year's subscription to *MISSIONS* or a worthwhile missionary book will be awarded.

Answers may be sent monthly or at the end of the year. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question. Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1933, to receive credit.

This contest is open only to subscribers.

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VOL. 23

MISSIONS

NO. 4

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPARD, Associate Editor

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Summer Conference Time Will Soon Be Here Again



For information about assemblies and conferences scheduled for the coming summer see pages 243-244.



**TOP: PENNSYLVANIA BAPTIST SUMMER ASSEMBLY AT SALTSBURG
CENTER: FACULTY STUNT AFTERNOON AT THE NEW JERSEY ASSEMBLY AT HIGHTSTOWN
BOTTOM: WISCONSIN BAPTIST SUMMER ASSEMBLY AT GREEN LAKE**

MISSIONS

VOLUME 23

APRIL, 1932

NUMBER 4

Readability is the Word that Marks This Issue



MISSIONS for April is indeed a

readable number, also one in interest fitting the important last month of this fiscal year of the denominational missionary organizations. It has been

a year of grave anxiety and strain, but also one of courage and heroism. Pessimism finds no place in this table of contents. Our contributors are all engaged in work that counts in the higher values. They are good company.

Dr. A. S. Adams, skilled with his camera as well as his pen, has a record of note in his Thirty Years of Progress at Hopo in China. Dr. Meadows of Mexico carries his message to Garcia with the medical missionary's sympathy. Mr. Hanna draws a moving picture of a New Year's Eve on the streets of Rangoon, an unusual panorama. Coe Hayne has discovered in some out of the way place a Story that Fired Judson, short but effective. Then we have the last instalment of the Diary of the Covered Wagon, which has caught and held the pioneer spirit and attracted wide attention east and west. Dr. Cress has wrought and writ well and MISSIONS thanks him for his contribution to the cause.

Miss Ballard leads invitingly on the Trail of the Friendly Heart. Miss Bewsey sends Real Life Pictures in Days of Need, showing what our Christian Centers are doing for the unemployed. Then comes a strong and wise Communication to the Churches of America from the Foreign Mis-

sions Conference, a statement that might well be read from all the pulpits, for its information and its fairness and Christian spirit. It makes for future peace, brotherhood and love. The missionaries through Dr. C. E. Chaney gracefully welcome the visit of the American Laymen's commissioners to Burma.

Then comes a feature of the issue in the pages that remind us of the fact that we Northern Baptists are celebrating the centennial of our Home Mission Society, not only with the Pioneers and their covered wagons, but in various other ways with a culmination at San Francisco Convention. Here we have some mile-posts in the home mission history, and two pageants that will make fine programs. MISSIONS is glad to add these to its other contributions to the centenary.

The news pages, too, are full of life and movement. The earthquake in Cuba is thrillingly described, and brief visits are made to many fields in Orient and Occident. The boys are beginning to think about the summer camps, and Guilders and Crusaders have plenty to plan for, with house parties, camps, conferences, reading contests, and what not. You will find out about them in their pages, and the Open Forum will furnish a plethora of program material. You will not miss the Board of Missionary Cooperation notes, nor the activities of the Councils of Northern Baptist Men. Nor will you let the editorial and personal pages escape you, as they remind you of a "last chance" before this fiscal year comes to a close.



Left: OUTSIDE ENTRANCE TO THE CHAPEL AT HOPO. THE INSCRIPTION ABOVE THE DOOR READS: "THE CHRIST SECT ASSEMBLY HALL," WHILE THE WORD FOR "LOVE" APPEARS UNDER THE CROSS. Center: MEMORIAL TABLET SENT BY PRESIDENT LIU OF SHANGHAI UNIVERSITY, ITS MESSAGE EMPHASIZING "PROPAGATE THE HOLY DOCTRINE." Right: MAIN ENTRANCE OF CHAPEL, APPROPRIATELY DECORATED FOR THE THIRTIETH ANNIVERSARY CELEBRATION. THE CHINESE CHARACTERS OVER THE DOOR READ "GIVE GOD THE GLORY"

Thirty Years of Christian Progress at Hopo

How An Entire Chinese Community Joined with the Christians in Celebrating a Significant Anniversary on the Hopo Field in South China

By ARTHUR S. ADAMS



ON January 4th, 1932, occurred the thirtieth anniversary of Star of Work at Hopo. Before daylight the day was heralded by explosions of rockets and fireworks in the good old Chinese way. Much preparation had been made for this day. About 500 invitations to far and near had been issued, many fine felicitation tablets with suitable sentiments had been received and hung on the well decorated walls of the chapel, and the stage had been set for a real big time! Soon after breakfast the Band started its performance. Notable visitors from Swatow and Kaying had arrived the night before, also deputations from the outstation chapels.

As the hour approached for the public meeting, a band of music was heard nearing the chapel. At once the reception committee went to the main entrance to receive them. It was the Presbyterian Chapel people in full force, Pastor Liu, deacons, elders and schoolboys, with music and bearing three honorific tablets expressing their congratulations. At intervals several simi-

lar groups came. The program of meeting was long. There were special songs for the occasion, by boys' school, girls' school and hospital students, brief addresses from visitors, reading of letters from folks unable to be present, etc. The chief item of interest was the Historic Outline drawn up and read by Mr. Wong Chuk Thin, the veteran worker who was mainly instrumental in starting the work at Hopo and has been a force in it from the start. Step by step he traced the development from small beginnings. He showed that through the years certain objectives had been kept in view, viz., that after the church work was established, including a missionary located, there should be provision for Christian education for boys and girls from Christian families, and adequate medical care for the central station and outstations; in short, that a well-rounded work should be developed, leading ultimately to self-support, self-government, self-propagation. During the years about 500 have been baptized on this field.

In tracing the thirty years of development he recalled certain incidents which had some influence in securing results. For example, the fact

that boys had to be driven away from our school from lack of space, although they begged with tears to be received, helped us to secure funds at home for the Rhoda Roblee Barker Memorial School. From small beginnings the women's and girls' work had grown until at last funds were secured for the Fannie Treat Doane School. In this case also, a strong appeal was made following several sad cases of suicide among girls. Mr. Wong paid a warm tribute to the persuasive pens of Mr. and Mrs. Adams in presenting these needs at home.

The Hopo Mission Hospital is a cooperative scheme, launched after twelve years of waiting. The building was put up by the Chinese themselves after plans made by Dr. Adams. The equipment, initial amount of \$3,000, was given by Mr. Edward Canby of Dayton, Ohio. Mr. Thin expressed thanks to God and thanks to the good Baptists of America for their fellowship and cooperation. The concluding note was of thankfulness for many mercies (including preservation from the Communists), and the hope for still better and greater things in the days to come. In the evening Pastor Lian of Swatow gave a great evangelistic address. Mr. Wong Phet Thin, General Secretary of the Hakka Convention, was also present. Immediately after the program was finished a photograph group was taken. It is estimated about 350 to 400 tried to get into the picture but all did not succeed.

At the feast which followed about 300 guests sat down at some 38 tables. At the close, according to custom, acting as hosts, Pastor Chan, Mr. Wong Chuk Thin and your missionary walked around and greeted each tableful of guests, expressing appreciation of their presence and offering suitable apology for the "poorness of the fare." Each group rose to greet us as we came to them, and this ended the function.

The cordiality and friendliness were most manifest. I could hardly dare repeat the many flattering remarks made about the indebtedness of the community in general to the Mission. This was reflected in many of the sentiments displayed on the written tablets sent. Among these was one from Chang tze Chiang, chief assistant and general under General Feng, and, himself a zealous Christian who does not hide his colors. He has given away many New Testaments bound in leather and with a message in gold lettering. His message revealed his fine Christian character. Dr. Herman Liu, president of Shanghai University,

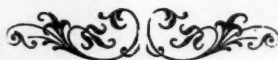


Top: MR. WONG CHUK THIN, FOR OVER 20 YEARS ASSOCIATED WITH MISSIONARY A. S. ADAMS AT HOPO. Center: PASTOR CHAN OF THE HOPO BAPTIST CHURCH, AND HIS FAMILY. Bottom: PASTOR LIAN HANG SIN, A DELEGATE TO THE HOPO THIRTIETH ANNIVERSARY CELEBRATION, AND HIS FAMILY.

sent a strong message in fine handwriting much approved of—his greeting being "Proclaim the Holy Doctrine." The Hakka Convention sent a special Tablet also, with a suggestion to "speed up independence!" The Kityang Magistrate also sent a message expressing appreciation of the good work of the Mission. Of course our fellow missions sent greetings, from Kalpin, from Swatow, from the English Presbyterian Mission at Wukingpi, etc. The Hopo Chamber of Commerce, the Hopo Boat Guild, and many individuals also included us in their felicitations. There are some fifty of these tablets now hung on the

walls of the Chapel. The motto outside the main entrance says "THIRTIETH ANNIVERSARY OF CHRISTIAN WORK ON THE HOPO FIELD—GIVE GOD THE GLORY." And that was the main thought emphasized throughout.

All are grateful that in the midst of so many troubles all about us, we were able to carry out our plans with no hindrance, and amid such hearty expressions of good will from all. On the last Sunday of 1931 there were 16 baptisms, making a total of 31 for 1931. On the first Sunday of 1932 there were 6 more, or 37 in less than 13 months. We thank God and take courage! !



A Visitor at Midnight

By S. S. FELDMANN

THE sun had set, painting the skies blood-red as only a tropical sunset can be painted. Slowly the colors faded away and we sat in darkness. There were three of us—two Filipino Christians and I. After visiting the churches on another island by sailboat, we reached the island on which we now found ourselves in the late afternoon. We occupied a large vacant room over a Chinese store, the only lodging place for strangers in the town. With the exception of our cots, a small round table and three chairs the room was unfurnished. We lit a small smoky lamp, made by putting a wick through a cork in an ink bottle filled with kerosene. There was barely enough light for us to recognize each other as we sat recounting our experiences of the past week. These included near-shipwrecks, long tramps over mountain trails, the enthusiasm with which we had been received by the simple peasants and fisher folk, and their evident joy at hearing the "old, old story," so old and ever new.

The hours stole swiftly by and it was nearing midnight. Suddenly we heard the creak of a door being slowly opened, and in the faint light of our smoking *kinki* (lamp) we saw a shadow steal into the room at the far corner. Our conversation stopped. The shadow drew nearer. Within a few feet of us we recognized it as the son of the Chinese owner of the building in which we had our room. He spoke in a mixture of English and Visayan.

"Are you the American who sells books?"

"No," we answered him.

He seemed disappointed and nervous. Clearly he expected to get a book of some kind from us. A few questions as to the kind of book he wanted brought out his story.

Some months before a blind man (one of our pastors) had passed through the town on his way to the island from which we had just come. He had stopped long enough to preach on the plaza. In his sermon he had told the story of Christ. He had said also that the story was to be found in a little book, of which he had but two or three copies, and he left with the statement that an American would soon pass through with more of these books.

The lad had seen us late that afternoon and had decided to get a copy of the precious book for himself. For several hours he had listened at the door in the far corner of the room, trying to get up enough courage to enter.

Fortunately just one New Testament in Visayan remained in our baggage and we gladly gave it to him. Next morning, as we were leaving, he came to pay for it out of his meagre savings. His face was filled with joy over having found his coveted Book. We pray that his heart may soon be filled with even greater joy over having found the Treasure contained in the Book.

"Carry the Message to Garcia"

Saddle Bag Ministries Among the Indians of Mexico

By F. L. MEADOWS, M.D.



MEXICAN BAND PLAYING FOR THE MAYORDOMO FEAST



OUR starting point, as upon other occasions, was Tlacoahuaya, the home of Samuel Garcia, the missionary of the Mexican National Convention to the Zapotecas. I rode ahead half a day's journey to Tlacolula for the sole purpose of renewing my acquaintance with a lad whom I had the year before found in charge of the school in a certain mountain village. The young man had bought two New Testaments, saying that he had a friend who also had never heard of God's plan for man's redemption. It was an hour after sundown when I reached this county seat city. Stopping at one of the principal stores, I asked the way to the home of my schoolteacher friend.

I dismounted before the *saguan* and knocked. The *saguan* is the large door of a typical Mexican home that opens into a short hall leading to the patio or inner court. Often a smaller door is cut in one side of the big door, through which the occupants of the house enter, the larger doors being opened only for animals or carts to reach the stables that are usually at the back of the patio. My knock was immediately answered by an older brother of my young friend who promptly demon-

strated the beautiful hospitality of his race by inviting me to pass the night beneath his roof. I explained that I was not looking for *pasada* (a night's lodging), but that I had become interested in his brother and had come to Tlacolula half a day ahead of my party just to be able to know him better.

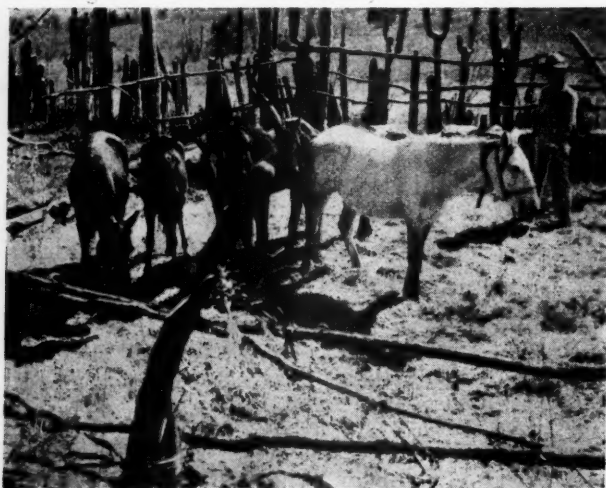
When my horse had been cared for, we entered the larger of three tile covered adobe rooms. Everything was clean and orderly, showing effects of a woman's labors and interest, so I asked if my host did not have a wife. I learned that the wife and eleven-year-old daughter had gone to the state capital to visit relatives for a few days. Two men were seated about a table and we joined them. They were discussing the *mayordomo* feasts.

These feasts are one of the greatest curses of southern Mexico. The *mayordomo* (literally translated meaning steward) is elected by his townsmen. A different *mayordomo* is elected for Christmas and Easter, for the patron saint of the republic, for the town's particular saint, and in a large town, for other important saints. This custom, followed for centuries, has become so much a part of the life of the people that it is thought no greater honor can be bestowed upon a citizen than

to elect him steward of a principal feast. For the recipient of this recognition it may mean that he will sacrifice his only yoke of oxen or even sell a part of his little tract of land, for he must keep faith with his people. He is expected to feed all those of his village who belong to his political faction. For three days they eat and drink and make merry at the home of the steward. The first day is called preparatory, and they say that they all go back to the steward's home the day after the feast proper "to wash the dishes." Their host often borrows all the dishes of all his friends. He must furnish plenty of *mescal* (liquor) or his feast will not be voted a success.

One of the feasts had been going on for three days and two nights just across the block from my host. This was their last night of drunken revelry—half of the musicians were asleep on the floor or in their seats, while the others played languidly. There were hardly a dozen dancers and they showed the strain of nights with little sleep.

My host and his two neighbors had been discussing a way of improving the morals of their town and of forming a society against the *mayordomo* feasts. It seemed to me that the Holy Spirit had prepared the setting, so intense was their interest when we talked upon things eternal. As I read from the Gospel of John, my host, whom I found to have the same vocation as his brother, said, "I never heard words that sounded so wonderful." Until a late hour we talked. Early next morning the professor arose and with his own hands prepared a breakfast for me, a total stranger twelve hours before. An hour later, as I rode away, I thanked God for having opened another door for His blessed Word in a city that is so large it has always made me think of Nineveh.



THRESHING AS IN THE DAYS OF RUTH AND NAOMI



A MAYORDOMO FEAST

My party joined me at Mitla, the town famous for its Aztec temples and legislative halls that, to this day, stand as if half finished. Roofs and four or five feet of their upper walls had been torn away by the Spaniards and the stones used in the construction of a beautiful Catholic church. Here we have a small group of believers whom Dr. Detweiler, Mrs. Westfall and Miss deClercq visited upon their recent trip to southern Mexico. From Mitla, we started into the mountains.

Reaching San Lorenzo Albarrados at 9:00 p.m., the school yard was aglow with two big bonfires between which danced some twenty couples to the quaint strains of several instruments. The swain and his *novia* (sweetheart) turn back to back to prance apart. There is no circling or interchange of partners, and though three or four times during a dance the respective partners all change sides, all the men are always on one side and the women on the other. They prance toward a central line and uniformly retreat.

The professor called a lad to take his place and came to meet us, telling us that he was thankful for our arrival because no one except the mayor knew why the fiesta was arranged, and we could help him tell the townsmen why they are called together. We were asked to urge these humble Indians to cooperate with Santa Maria and Ayutla in the construction of a telephone line that will connect the three villages with Mitla, the last town reached by auto trucks. While the fun was all stopped, we explained the advantages of communications with larger centers and even the state capital. There was no general accord, though some mentioned the hard times and asked that the matter be postponed, but the mayor advised them that he would expect every voter to pay three months in advance, his usual twenty centavos (ten cents U. S. currency), thus giving the treasury sufficient to go ahead with the 'phone line and buy

the apparatus and wire, as posts had already been cut. Next, the professor asked that we rebuke the village because a beautiful little stream that could irrigate much land was going to waste. This we politely did.

In San Lorenzo we found a poor man who suffered from rheumatism. He had been practically well for years living in another climate, but during the year just passed he promised Saint Lorenzo that if the saint would help him prosper in some of his affairs he would burn a candle at the feet of the image in his native town. He walked over mountain trails for six days solely to be able to keep his promise. Now the candle had been consumed but such a long walk caused the malady to return. When we read to him from the Book he seemed to understand that no longer is it necessary to go up to Jerusalem to worship, but in spirit from his own mountain home to call upon God. Surely we were happier because of the new Light that entered that life.

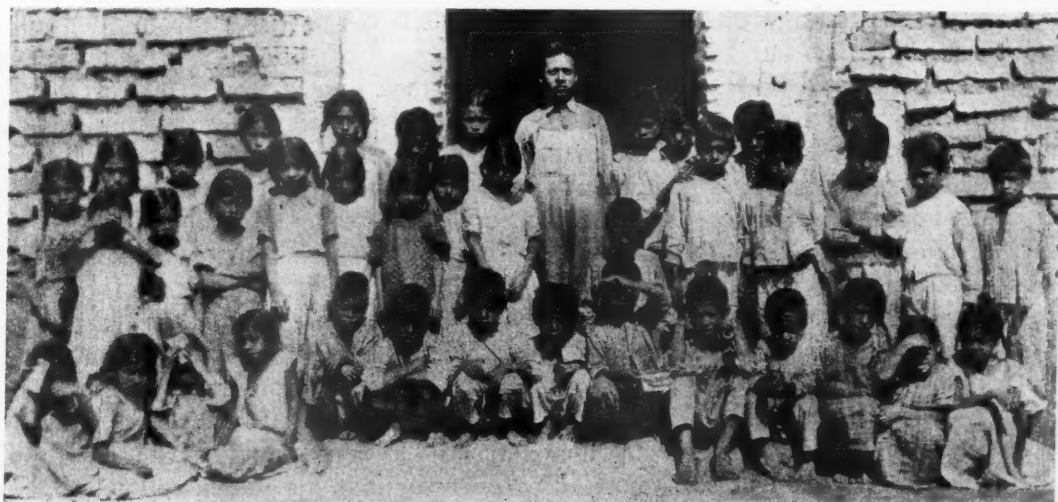
The mayor of San Lorenzo was once distrustful of us. He, with a number of aldermen and police, was listening to Saul Garcia, our colporter, in one end of the town hall while I cared for the sick who were crowding me at the other end, and if I had never believed before in the existence of the Holy Spirit I would have that day been convinced. Surely no natural power made the humble man, with very little education, speak with such authority and power.

On our way to Santa Maria we overtook Pedro Martinez, the leading citizen of the village for which we were bound. He had taken advantage of the reduced fares charged from Oaxaca City to

Mexico City because of the anniversary of the appearance of the patron saint of the Republic. He had been to the shrine of Guadalupe and was bringing back to his mountain home a gallon of the holy water from a well located near the Bastille of Guadalupe. It was he, who upon my first visit to his town, told me how thankful he was that his father had taken him out of the mountains for some part of an education. He had bragged that he knew what tablecloths and napkins are. At that time the mayor of Santa Maria was opposing the opening of a village school on the ground that it made the children useless and lazy.

The following day as we went from house to house visiting the sick, we came upon a woman who had for five days been suffering with a severe headache, but her husband hardly gave me time to discuss with her the cause of her difficulty. He was so anxious to know if Mrs. Meadows and I could take his boy into our Puebla home as soon as he has finished the three grades taught in Santa Maria. His son, Augustin, is ten years old and a bright, polite lad. Their house was particularly well kept and clean. The father purchased a Bible from our colporter.

This is not an exceptional case—many Indian parents want their children to have an education, hoping thus to protect their offspring from some of the knocks that they have received. Those Indians living only a day or two from the state capital visit the city and awaken to the advantages of an education. But we have no funds for increasing the size of our missionary family, and already we have four young men whom we are trying to educate, that they may be more useful in the Master's cause.

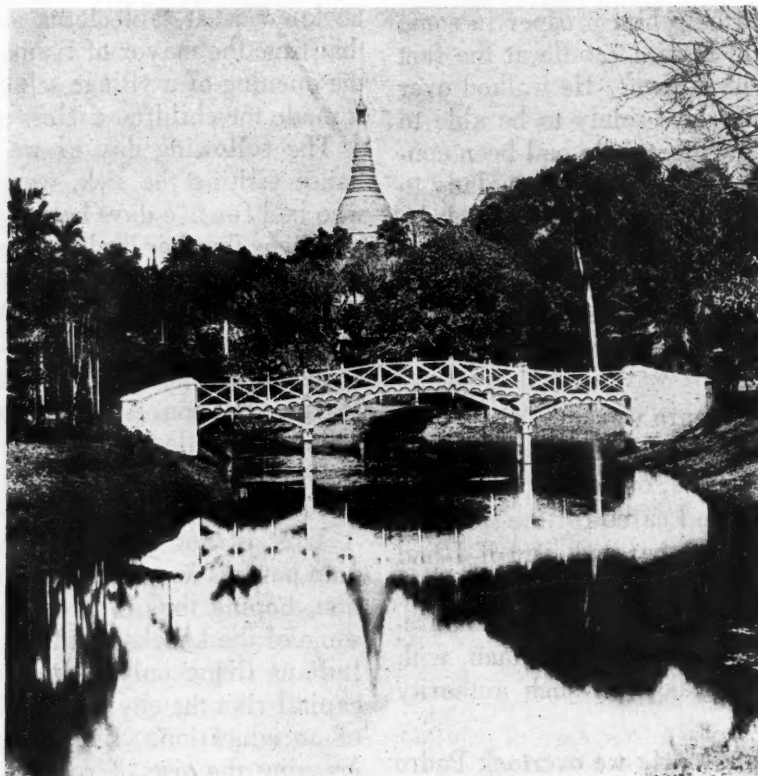


SCHOOL AT SAN LORENZO IN THE MOUNTAINS OF OAXACA

New Year's Eve on the Streets of Rangoon

The Grandson of Adoniram Judson Who Returned to Burma Last Fall for His Third Term of Service Writes this Fascinating Account of Experiences in Evangelism in Rangoon

By A. C. HANNA



A PICTURESQUE SCENE IN RANGOON SHOWING THE WORLD FAMOUS SHWE DAGON PAGODA IN THE BACKGROUND

ON Wednesday afternoon, December 30th, I was near the Scott Market in Rangoon, waiting for Mrs. Hanna to make some purchases, when I saw a *pongyi* (Buddhist priest) going along the street and started to talk to him. He proved to be a remarkable man in more ways than one, for he has a good knowledge of English and has studied for years in India Proper. I insisted on talking Burmese, and he was just as keen on talking English. Anyone who had listened would surely have been amused at the way each of us avoided his own mother-tongue.

Since my new friend was eager to read English books on Christian truth, and since he seemed really to talk more readily on these subjects in English than in Burmese, I felt it would be best to

introduce him to one or two of our missionaries whose work is largely in English. So the next day I took him out to Insein for an interview with Dr. Wiatt, head of the English Seminary there, and then I took him to see Dr. F. E. Eden, pastor of Immanuel Baptist Church. This was on December 31st. Dr. Eden of course gave the *pongyi* a cordial invitation to come to the Watchnight Service that same night at Immanuel Church. It has long been the custom at that church for a special evangelistic effort to be made at the Watchnight Service, and I urged my new friend to attend the meeting there. As a stranger, however, and quite unused to our Christian customs of worship, he felt shy about going alone, especially as he no doubt realized he would be quite conspicuous in his golden yellow robes among the congregation. I therefore promised to meet him

at ten o'clock that night at the door of Immanuel Church and be with him through the service.

However, I had a previous promise still to fulfill; and that was, to drive out to Insein, ten miles from Rangoon, where my friend Saya U Ba Han, pastor of the Lanmadaw Church, is living, and take him to his church service in a different quarter of Rangoon from that where Immanuel Church is situated.

So it was late in the afternoon when I presented myself at his home in Insein. Our Burmese friends usually eat their evening dinner early, and are ready for meetings soon after. We drove down to Rangoon, planning first to attend a cottage prayer meeting with a Christian family in another part of Rangoon called Kemmendine.

As we drove along we came to a spot where a *pwe* was being held. For our readers in America, I may explain that a *pwe* is considered in certain respects by Buddhists as a religious affair. But it is not at all what we would call a religious service, for it consists rather of an entertainment, with plenty of fun and jollity, lasting for several days and nights. There is always a good deal of feasting and frolic. Usually a theatrical performance goes on throughout each night. A *pwe*, as large as this one anyway, is always held outdoors, within a large bamboo enclosure, usually made for the occasion.

The bright lights, the noise, confusion and bustle showed us that we were nearing the *pwe*. We drove up to the entrance into the enclosure, and I stopped the car and suggested that since we had plenty of time, we might get out and see what was going on. Saya Ba Han, however, reminded me that we could not go inside unless we both took off our shoes and socks, as any spot which can be considered religious according to Buddhist ideas, even on such very slender and insufficient considerations as those offered by a *pwe*, must not be trodden by anyone wearing any covering whatever on the foot. "Well," I said, "anyway, we can go as far as the entrance and look in." So we contented ourselves for the moment with this modest program.

It was an interesting, even thrilling, scene. Motorbuses, crowded full, were dashing up and discharging their throngs of passengers. Motorcars, filled with rich and important-looking Burmans, would come tearing up to the entrance, only to be brought to a dramatic halt by their drivers, with a tremendous shrieking of brakes and a jolt that

must have shortened the life of each machine by at least a year.

I had with me about 100 copies of a tract I had written. It had just been published by the Baptist Mission Press in Rangoon. So I said, "Saya, let's distribute these tracts among the people, as they come in and go out." We each took some tracts, but I remained in the background for a time, as I wanted to watch my preacher-friend's methods. After a while, however, I began distributing them quietly to the people who came out of the enclosure, while Saya Ba Han was occupied with the crowds more at a distance. Everyone to whom I offered a tract took it quite willingly and I always added a few words, in my best Burmese, of encouragement or invitation to read the message which I was giving them.

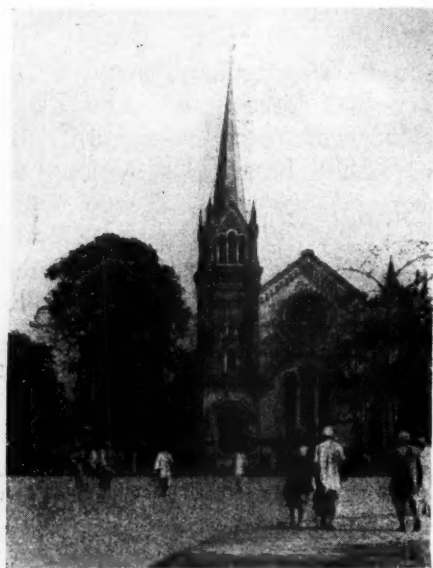
As I worked my way nearer to the entrance, however, I saw a man coming out, evidently an important personage, dressed in fine silks, and with some evidence of an important position in society. Nothing daunted, I turned to him as he came along, and addressed him courteously as "Sayagyi." This means "Great Teacher," a title of respect given to anybody in Burma, whether he has ever taught or not. I presented him with the modest and harmless looking little tract. He glanced at the title, thrust it back into my hands, and became quite indignant. First in Burmese, then in the best English he could muster, he upbraided me severely for presuming thus to offer him any information about a system of belief other than his own.

When he saw, however, that I was not going to contest the matter with him, he cooled down a little. Speaking in Burmese, I said, "I don't see anything to be offended at," and he, looking a little ashamed of himself, answered that he was not offended, which of course was difficult for me to believe. "But," he said, "you should not come here; you should go now." "Very well," I replied, "I will go." He was speaking so loudly, and making such a protest over a trifle, that I felt no good could be accomplished by obstinacy. What really amused me, however, until I could hardly keep a serious face, was that another Burman, by no means rich or important looking, who already had accepted a tract from me, now came up to me, keeping as inconspicuous as possible, and whispered in my ear, in English, "You should not give it to the big man. You have been over-audacious in thus presuming to present this thing to so important and superior a personage."

The humor of the situation helped me not to beat too humiliating a retreat, and I found that Saya, on the other side of the road, had disposed of all the tracts in his hands, and had met with no opposition whatever. So we went on to the cottage prayer meeting, and after that was over went on down to Lanmadaw, a part of Rangoon far distant from Kemmendine. There was now a hiatus of an hour or more before Watchnight Service was to commence, and I suggested to Saya that we go elsewhere and distribute tracts.

American friends may not realize that we have a Luna Park in Burma; but there it is, down near Sulay Pagoda, with a Ferris Wheel (of a kind!), a slide, (you sit on a mat and go whizzing down), and various other attractions. We drove down to Luna Park, and proceeded with our work of distribution, although the majority of the crowd there were people of India Proper, and not Burmans.

Three *pongyis* were standing outside the entrance, their eyes shining, their faces eager with the thought of all the attractions going on inside. One could see that their mouths were fairly watering, figuratively speaking, to have a part in the fun going on there. I went up to them, and opened conversation with the usual question, a respectful one, "*Pongyis*, what are you meditating upon?" After a sentence or two, they admitted that they wanted very much to go into the enclosure and take part in the amusements there, but that they had no money for the entrance fee. So their minds were not just at that time occupied with the precepts of the Buddhist law.



IMMANUEL BAPTIST CHURCH, RANGOON

Working our way along, driving the car for a distance and then stopping again, we got on through the Iron Bazaar and beyond the Chinese quarter. Here Saya Ba Han and the other Burmese friend suggested that they should leave me, and walk the short distance that remained to the church building in Lanmadaw. They planned also to dispose of what tracts they had left, as they walked along.

I soon got out of the car myself, and mingling with the crowd, made some effort at distribution, although this kind of missionary work needs discretion when you are alone at night in a crowded quarter of Rangoon. I came soon upon the trail of my two Burmese friends. I stopped at a sidewalk café, where two young Burmans were drinking lemonade. I was about to offer them a tract, when I saw that one of them held in his hand and was reading a badly torn copy of the same tract. "Why," I said in Burmese, "you are reading this little booklet, but it is torn. How did that happen?" The other youth, who was not reading the tract, evidently was the one who had torn it. He certainly looked ashamed. Stammering in his embarrassment, he explained, "We are Buddhists; we do not believe in the words of this pamphlet." As they were both evidently students, I felt that I could assume something of the air of a schoolmaster, and I suggested that even though we did not believe all we read, we should not be narrow-minded, but broad-minded, and ready to investigate any other system of belief which may be presented to us. The youth evidently felt he had been guilty of grave discourtesy, and could only assent to what I said, while his companion continued to read eagerly the mutilated pages of the tract.

And so the evening wore on. After a while, working my way around Rangoon alone, I found myself in front of the great Dagon Cinema, where crowds went in and out. This moving picture theatre is an absolutely Burmese affair. The films are produced here in Burma; the titles are in Burmese; and the attendance is mostly Burman.

While I was meditating how I might present my tract to the people around, I saw two *pongyis* (they were really *koyins*, i.e., novitiates who have not yet received priestly ordination) sitting on the curb of the sidewalk. I went over to them, started conversation with them, and found them very friendly. Soon I was down on the sidewalk with them, and we had a great talk. Europeans who passed by in motorcars looked more than sur-

prised to see another foreigner, in European costume, sitting on the sidewalk, talking to two of the yellow-robed order. My *koyin* friends stated that their monastery was located in Mandalay, and that they were down here on a visit. They frankly admitted that when they were in Rangoon they attended the cinema, but that when in Mandalay they would not dare to do such a thing, because it would be known. Readers of *MISSIONS* will say there is some insincerity there. But is it more than what is often found in many members of Christian churches? I pointed out to them, as tactfully as I could, that they had no business to be out after dark anyway, it being the rule of the order that inmates of a monastery should be in by sunset, and should remain within till dawn, unless of course they went out for some religious meeting or observance. Each very courteously accepted a copy of my tract.

By that time the hour had arrived to go and meet my other *pongyi* friend at Immanuel Church. Sure enough, I found him outside, pacing back and forth in true *pongyi* fashion. I took him in, first to the social meeting, where he indeed made a picturesque and conspicuous figure in his yellow robes, among people who were, nearly all of them, in European clothes. Then we went in to the preaching service, and heard one of the most gripping and powerful sermons ever, I am sure, preached in that church. My *pongyi* friend listened intently. After the service, I left him with a promise to see him next day. Already the racket ushering in New Year's Day had begun. Bells were ringing; motor horns roaring; fire-crackers all over the city were exploding; and as I passed over the railroad tracks, a locomotive whistle was sounding a prolonged blast whose echoes went ringing over the midnight city.

A Story That Fired Judson

By COE HAYNE



IN a recent issue of *MISSIONS* there was published the story of two young Arabians whose comradeship ceased when one became a Christian. The story was one that produced a profound impression upon Adoniram Judson. He was a student in Andover Theological Seminary when he chanced to read a sermon by Claudius Buchanan entitled "Star in the East." That was in 1809. In that sermon Judson read of these two young Arabians, Abdallah and Sabat, of noble blood, who agreed to set out together on a visit to foreign countries. It was stated by Buchanan that while in Cabul, Abdallah was converted to the Christian faith by reading a Bible belonging to an Armenian. This happened while Sabat had left him for a time on a tour through Tartary. In the Mohammedan states in that day it was death for a man of rank to become a Christian. Accordingly Abdallah fled to Bochara, in Tartary. Here his friend chanced to meet him. Stifling his love for the young man Sabat delivered him to the king of Bochara. The time of Abdallah's execution was announced and a vast multitude gathered to witness it. Sabat was there, standing near Abdallah. The latter was offered his life if he would reject Christ.

"No," said Abdallah, "I cannot abjure Christ."

One of Abdallah's hands was cut off at the wrist. The king's physician offered to heal it if he would recant. Abdallah made no answer but he looked at Sabat kindly. His other hand was cut off. When he bowed his head to receive the stroke that ended his life all Bochara seemed to say, "What new thing is this?"

Sabat, when he saw that his friend was dead, resigned himself to grief and remorse. He traveled from place to place and found no rest until a New Testament in Arabic fell into his hands. His conversion soon followed. He went to Bengal and there engaged in translating the Scriptures into the Persian language. One day a brother in disguise tried to kill him. Sabat's servants came to his rescue and would have delivered the would-be assassin to the civil authorities, but Sabat interceded for his kinsman and sent him back to Arabia to his mother's house.

This incident and others related by Buchanan produced a powerful effect upon Judson's mind and heart. For a time he could find no peace. He spent hours roving aimlessly about the college buildings and grounds. He could not study. Finally in a grove back of the school, after a period of prayer, he surrendered to his conviction that his life should be devoted to efforts in behalf of the destitute in foreign lands.

The Diary of the Covered Wagon

From Granger, Wyoming, to Boise, Idaho, Where Dr. Cress Ended His Speaking Tour with the Wagon, Leaving the Completion of the Remarkable Story to Coe Hayne in Later Issues. This is the Final Instalment of Dr. Cress's Personal Chronicle of the Continental Trek

By G. CLIFFORD CRESS, D.D.

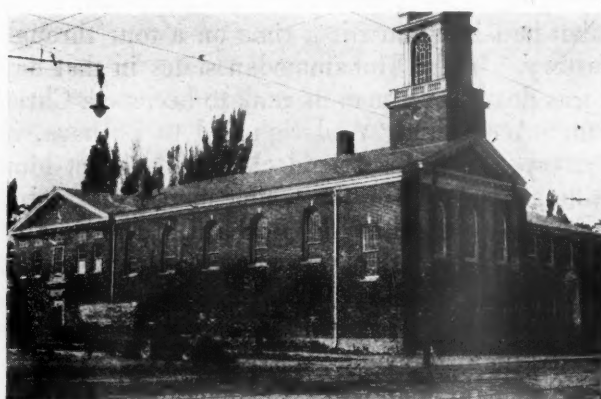
TUESDAY, AUGUST 25

Another hitch of two hundred miles beckoned us on today. About noon we passed Granger, Wyoming, where the trails divide. The Oregon Trail turns north toward Pocatello; the Mormon and Overland Trails turn south toward Salt Lake City and Ogden. We took the southern route, passing historic Fort Bridger. It was established as a trading post in 1834. The federal troops were first quartered here in 1858, and they did not close this fort until 1890.

During the afternoon the caravan rattled across the Bear River at Evanston, Wyoming, and halted in front of the Baptist church and parsonage long enough to take a few pictures. There were several items of human interest in this stop. One was that the writer had come to this place twenty-five years ago carrying a commission from The American Baptist Home Mission Society, signed by Henry L. Morehouse. Another was that the writer's children were both born in this tiny frame house, and today one of them was with the caravan to visit this sacred spot with her father. Another was that today the writer had another natal day, turned another marker on his own life's trail. But we could not stop to salute the old friends, save one who was like a mother to the missionary and his family in those long gone years—Mrs. Mahlon W. Isherwood. Then without supper, tired, hot, dirty with the dust of the trail, we passed quickly through eighty scenic miles from Evanston to Ogden, Utah, through Echo and Weber canyons, than which there are few finer in America. Today we passed a number of "Beehive Monuments," marking the Mormon Trail. They were erected by the Mormon Church, pyramidal, surmounted by the four authoritative books of Mormonism: Journal of Discourses, Pearl of Great Price, Book of Mormon and Holy Bible. Resting on the Bible the beehive, a beloved symbol of these Latter Day Saints.

At eight o'clock the Wagon reached the splendid new edifice of the First Baptist Church in

Utah, at Ogden. This church dates back to May 22, 1881, and was organized by Dr. Dwight Spencer, general missionary of the Home Mission Society for several states, one of which was Utah. At the time of its organization the nearest Baptist church east of Ogden was at Laramie, 427 miles away. The nearest church north was only a year old, and the first Baptist church in Montana, at Helena, by rail 469 miles. The nearest west was at Reno, Nevada, by rail 540 miles. While south of Ogden there was probably no Baptist church nearer than Phoenix, Arizona, better than 650 miles air line. Here in the midst of the Mormon settlements, in a desert country a thousand weary miles across, the Society with unfaltering faith in God and the development of the future, planted this church of the living Christ. Few missions in the annals of the Society were planted in a more spiritually arid atmosphere. The pastors and people whose fidelity and heroism have kept the light burning here are worthy of the most genuine and unstinted praise. It was thought impossible while we were using a wooden-wheeled wagon to include Utah in our itinerary. The Ford truck chassis made this detour possible. Pastor Arthur J. Hansen and State Secretary Darnell of Salt Lake City and a few loyal friends welcomed the caravan to Utah. Travel-stained and supperless, the Team staged the usual wayside program



AT THE FIRST BAPTIST CHURCH IN OGDEN, UTAH



AT THE THOUSAND SPRINGS ON THE SNAKE RIVER, IDAHO

of music and addresses. The church refreshed the audience by serving cooling drinks, and the evening was soon gone in a fellowship of serious purpose to carry on in the spirit of those who wrought so well when the field was yet a virgin terrain of terrifying difficulties, bitter and relentless opposition.

THURSDAY, AUGUST 27

Through the Wasatch Mountains, up the trail through Brigham and Logan, famous Cache Valley and along Bear River into Idaho for a hearty welcome at Pocatello. Montana came into the picture tonight with Miss Alora Cress representing the Billings church, and Rev. and Mrs. R. O. Shannon of Dillon in the reception line. Local Baptists, headed by Judge W. H. Witty and Acting-Pastor George E. Burlingame, gave the caravan the hand of fellowship. President R. T. Douglas of the Idaho Convention, Rev. J. E. Kanaar, state pastor-at-large, and many pastors and delegations from southeastern Idaho packed the church to capacity. There was a warmth here that can be felt only in a new community that has had pioneer leaders like C. A. Woody, Judge Dietrich, Alonzo M. Petty, Louis G. Clark, Dwight Spencer, and the genial leadership for a quarter century of a W. Howard Bowler. Greetings wired from New York from Dr. Bowler called out hearty appreciation and applause. Many trailed across Idaho to answer the call of the green shoreline of the Pacific, but desert-bred men like Howard Bowler stuck to create the Kingdom in remote valleys, along the Snake River, across lava deserts and sage-covered plains. Idaho works out its programs today through pioneers who are our contemporaries—colporters, missionaries and pastors living heroically, redemptively, and who are unconscious of the unusual. Judge Witty gave

the word of welcome, Dr. Burlingame offered prayer, the congregation sang "My Country 'tis of Thee," and the members of the Team contributed their several bits to make the first of a series of meetings in Idaho finely successful.

FRIDAY, AUGUST 28

One hundred and twenty miles west of Pocatello, in the vast valley of the Snake River, lies Twin Falls, our camping site for the night. The city takes its name from the falls in the river. Here this noble stream, one of the most important in the West, flowing in a deep canyon between escarpments of black volcanic rock, plunges headlong through two immense portals into the gorge below. The water of the river is, from point to point, led out of the main channel through huge master canals and distributed by lateral ditches to the sage-covered desert. How miraculous is the sight of green fields and orchards, meadows and towns as far as the eye will carry! In this largest town on the reclamation project, Baptists have their second largest church in the state. It is reported that Dr. W. H. Bowler preached one of the first sermons, if not indeed the first sermon in this town. And the church was packed to suffocation by hundreds who came from near and far to honor the pioneer. Easily the first Baptist woman in Idaho is Mrs. Bowler of Shoshone, mother of the family that has given so many sons and daughters to the Kingdom task. The tracks of Ezra Fisher were not yet effaced from the Idaho sands along the old Oregon Trail when Mrs. Bowler was born in 1849. She sat among us in our Twin Falls meeting, surrounded by children and grandchildren. Youthful and buoyant of spirit at eighty-two, she was the very ideal of that type of pioneer mother "who with unfaltering faith in God suffered the hardships of the Unknown West

to prepare for us a homeland of peace and plenty." While honoring the pioneers who have gone home to their reward, it is divinely fitting that the denomination includes in its centennial celebrations a grateful recognition of those who have wrought nobly through the lengthening decades, and who are still with us. With Mother Bowler among us in Twin Falls and the background of her covered wagon days in Nebraska and Idaho as a sort of nimbus of glory about her silver-white hair, we could not but dream of a session in the centennial meetings by the Golden Gate next July—where it might be possible to have her and a hundred other men and women of pioneer days seated about

ravines and coulees of the foothills. But there is a bracing tang in the out-of-doors that is the very elixir of life. The Teammates of the Covered Wagon inhale it deeply and exclaim in one voice, "Idaho, we love you."

Coe Hayne and Billy took the morning service in the First Church. It was seated to capacity to hear and honor the man whose golden pen has made Idaho live for multitudes of Baptists around the planet. Pastor F. F. Shields and his people then invited all, home folk and strangers, to a picnic dinner, bounteous in content and beautifully served, in the city park. A hundred children play hide and seek about the Wagon and the



DR. CRESS SPEAKING IN CITY PARK, BOISE, IDAHO

the Covered Wagon on the stage—a sort of glorified reunion of the pioneer mothers and fathers who are still with us. What could stir our hearts more deeply than to see in them the type of life that lived adventurously and creatively for so long, who now wait "for sunset and evening bell" ere they go to join those who have ceased from labor and are at home in their Father's House!

SUNDAY, AUGUST 30

Parked in one of Boise's greenest spots, the Covered Wagon stood today in the mellow sunlight of Idaho. Forest fires are burning fiercely on the mountains not far away. A smoky atmosphere shuts off the distant view. The whole land is baked, dry, dust-covered. The Boise River is only a feeble trickle through the boulder-strewn bed. It is near the end of summer. The night air is piercing. Jack Frost is not far away. Already the russets, reds and crimsons are splashed among the patches of pale green and yellows along the

last layer of signatures is added. People decipher those that are legible and shout their pleasure when now and then they find the name of some relative or friend whose pen or pencil has added them to the "denominational directory," on this pioneer symbol. The ethnic varieties who heard Peter's discourse on Pentecost would have nothing on the conglomeration of fame seekers whose autographic embellishments cover our old trailer inside and out, and on the top. But somehow, even this bizarre intermixture of signatures, this omelette of ink and graphite, this shocking familiarity of male and female, old age and verdant youth, has something lovable and democratic in its ensemble.

And when all are served and satisfied, they are seated on benches and blankets, on grass and newspapers, and the dry irrigation ditch is lined with fifty pairs of pedal extremities of comfortable folk not afraid of the earth. And in no memorial service across the continent have we had a



AT THE FIRST BAPTIST CHURCH OF RAWLINGS

larger proportion of "old timers." People just seem to live on and on out here. There were many beyond fourscore whose lives cover the entire period of the winning of the West—1850-1930. And as for children and grandchildren of *first* settlers, the list was endless. In the East people talk about ancestors—in the West the older folk are ancestors, creators. With them the "Spirit of the Pioneer" is not retrospect but prospect. Many of these could say to the lecturer, "We could follow you all the way. We have seen or shared every phase of your interpretative talk." No wonder they do not die! Like Enoch they walk with the Creator until one day they are not—He has taken them home.

And when the multitudes were gone away—the Team sought a quiet place apart. For this was the end of the trail for the speaker. The Wagon goes on to be delivered, September 3, at Oregon City—end of Ezra Fisher's march over the Oregon Trail. We began our work, Coe Hayne and the writer, in a prayer covenant, one day in June. We had found a quiet place on the twenty-second

story at 152 Madison Avenue, New York, where we sought the Divine guidance and undergirding. What a contrast! Tonight on the sage-covered desert not very far from the Pacific shoreline, we found an upper room where no one could find us and there we sat down for a "last supper" together: Coe Hayne, Don Hayne, Billy Turkington, the writer and his daughter Alora. After a prayer of thanksgiving in another "upper room" the Wagon carried the writer and his child to the station. We then saw it roll noiselessly down the parkway toward the city, the travel-stained flags still waving. It was off for the last run to the sea. The chimes in the station tower were striking the hour. Then all was quiet again, the Wagon had vanished into the night, and a great red moon was coming up over the desert. And in the stillness of the night came the assurance of satisfaction in service rendered and a sense of safety in the Eternal Goodness, keeping watch above His own. The symbol of the pioneer passes. God lives on.

Editor's Note. From this point, where Dr. Cress finished his course with the Covered Wagon and consequently his diary, the conclusion of the record will be given by Coe Hayne in his own story of the Pioneer Pilgrimage which he has written specially for MISSIONS. This, together with the diary, will furnish the most complete and soul-stirring record of an unparalleled event in our denominational history.



CHILDREN OF REV. AND MRS. DAVID OWL, OF THE INDIAN PARISH, IROQUOIS, N. Y., WHERE THE COVERED WAGON STOPPED EARLY ON ITS TREK.

The Trail of the Friendly Heart

A Bright Description of Practical Americanization Work for Migrants

By ADELA J. BALLARD

THE town is an unhappy bit of the Orient dropped down into the Occident. Winding narrow streets; shakily buildings; wood piled on the porches of the stores, queer merchandise fills the windows and the sound of drunken laughter comes from the open doors of pool halls. Dope users lift dull eyes to the passers-by and shuffle through the alleys into dark openings which show a gleam of light beyond. In the front of the stores the Oriental mothers gossip over the railings of the narrow porches and tend store between times if any stray customer comes in. Just now the attention centered around a new figure in the town history, a trim, white-clad figure which hurried between the Oriental and Migrant schools and the building known as "The Mission."

This grey-looking building huddled down in the hollow, bounded in front by a weather-beaten parsonage, on one side by a garage and on the other by a muddy alley, while the rear was flanked by a dingy-looking cottage where the Japanese kindergarten held forth and watched the Mission zealously lest it enter into competition. The Mission itself was a two-story building with one huge bare room in which services were held and where the social events of the week took place. Upstairs was what would one day be the living quarters for a worker if it were ever possible to have that worker! Just now for a few weeks the dream seemed coming true.

Though the nurse could be with them but two or three short months, the Japanese girls were gloating over the opportunity to the last moment of her stay and getting daily thrills out of the new friendliness. The clinic had been an adventure. At first the Japanese doctor had been doubtful, but when he found that the work at the clinic taught his people to call him not less but more, he helped wholeheartedly in the effort. The other physicians helped also, and the Korean dentist had given his service.

On one particular morning the room above the church was humming like a beehive filled to its utmost limit with Japanese girlhood. The nurse stood at one end of the room. The little kitchenette had been turned into a clinic office. A hos-

pital cot occupied a central position in the outer room. The two girls, shining dark hair covered with Red Cross caps, were sliding a most helpless but healthy-looking patient gently from one side of the rolled sheet to the other; there was a giggle as the white folds fell smoothly into place and the corners were turned back in approved hospital style. The tense nurses breathed a sigh of relief at duty completed. "But girls," objected the nurse, "my patients never have their toes uncovered in this fashion." Her dark eyes twinkled as the two girls scrambled to the cot and one pair of toes were so firmly tucked in that it would be a marvel if they ever emerged without help. Then a solemn child produced a clinical thermometer and proved the patient to have a normal temperature; "pulse fast" was the report; then respiration was taken. At the approving nod of the presiding genius of the classroom the student breathed a sigh of relief. The patient rose and joined the other girls.

In a second the scene had changed; apparently there had been a bad automobile accident. The figure which limped in apparently had dislocated most of his limbs, broken a few, and most of his visible person was covered with gore. Instantly, the amateur nurses were ready; bandages, splints for temporary safety, water, sponges; everything appeared as if by magic. In a trice one finger had been sterilized and bandaged. Another girl had strapped the twisted ankle. Gauze had protected a bad wound and the patient was slipped onto the bed to rest from his strenuous ordeal. The morning was almost gone and the interest tense when the patient glanced at his watch and the bandages were wrenched from his head and finger—the remaining gore mopped from his brow as he hurried to the restaurant for his daily work.

The echo of the slam of the door after his hasty exit had not more than died away when the group filled the benches along both sides of the room. The nurse took the floor. "What is it that causes typhoid fever?" she asked. "Dirts in milk and in water," answered one. "Flies that walk," offered another. "Foods uncovered, so flies can

walk in them," amplified another. "Dirts in lives is just as bad," was the finishing comment on typhoid. There were other answers more correctly expressed, but every answer showed the girls were getting at the heart of the matter. The questioning went on for half an hour. What we should eat was answered pictorially. How we should take care of the baby was illustrated from the cradle to the grave. At least it would have been to the grave, if some of the suggestions had been followed. For one of the girls apparently advised a highly decorated fruit salad for the unhappy infant in her family. To her, fruit was fruit, no matter how served. The English was faulty and some mistakes were funny, but before the months were over those girls knew how to do many things. They could make a bed as deftly as a nurse; they knew what to feed a fever patient; they knew how to prepare for the coming of the doctor and could follow out his orders intelligently. They knew what caused certain illnesses and how to recognize the first symptoms of certain common diseases. They faced the Junior Red Cross examination with trembling fear, and passed it with flying colors. Today, they are putting the knowledge into practice in the homes of the little Japanese settlement.

While learning all this they had been absorbing other and more vital training. The nurse sent by the Council of Women for Home Missions into this migrant field, where no American church existed and where all of the evils of the Orient plus some of the Occident flourish, had other aims save just the teaching of home hygiene to this group of girls. Miss Barnes, R.N., was not only teacher, but friend and counsellor. The boys had been given first aid training in the Scout troop; the mothers had been given lessons in English and talks on how to care for the babies. There had

been quiet talks with the girls and helps with the vesper services in the little mission. The Japanese pastor had been helped in his attempt to reach the workers on the asparagus islands. But heavy on the heart of the nurse rested the thought that the asparagus work would soon be over; she must go onward with some other migrating group and these girls would be left; for while the fathers went from crop to crop the families were left here that the children might be in school, for the Oriental has a reverence for education. Who would carry on the work with the girls? For the boys, a man in the locality was giving his evenings; no one seemed willing to bring friendship and leadership to the group of Japanese girls.

Then a gleam of light appeared. The little Japanese Mission was under the Methodist Church South. There had been the utmost cooperation between the pastor and field executive and the Baptist field worker, for Walnut Grove was a Baptist location although there was no American church. There were a few Baptist women in the town. Christian Americanization could solve the problem, IF—. There was one possible volunteer; one other duty could be added to the over-full teer; on the face of it, it seemed impossible that days of this busy teacher and mother, but because of her love for the brood in her own home the need of all children came close to her heart. She accepted the challenge.

Her own Elizabeth had been a volunteer in the Council vacation school in the cannery; she had stuck valiantly to her task even when she shared the "pink eye" with some of the cannery children. She had not weakened when the rest of the family had to go away and leave her and "grandfather" who was helping with the boys in the cannery vacation school. The work of the mother in the Oriental School in the town gave her acquaintance with all the families. The rest was easy if a moment of spare time was found. As for the group being Methodist, that mattered not; the deciding thing was the very evident need of friendship, of wholesome fun, of an American friend.

So a club was formed and an evening snatched from other duties each week. The club room was made a cheerful place. The girls made the curtains; in fact, the first meeting was spent in this work. "That broke the ice," writes this C. A. volunteer. "Then we talked over problems in home life and in study. We tried to solve the



GIRL RESERVES MAKING CURTAINS FOR THEIR CLUB ROOMS

problems that puzzled. Sometimes we had a meeting purely for business. Some nights we just had a good time. One night we had a program of music and something about the life of the composers. Usually we had a devotional period, the girls themselves selecting the topic and leading in the service. All the evenings were informal; we could change at an instant's warning if the interest seemed to lag." The volunteer closes her report of the work with these words, "I really do not feel that I have done very much, for my life is so very busy, but we did get very close together, and I feel as if that would count for a little in the lives of these girls."

And because of that bit of service the Japanese

pastor has been able to hold this group of girls and keep them interested in the work of their own church. The girls have learned that difference in denomination is no bar to Christian friendliness. The Council worker goes back to the field each season assured that the girls are receiving constant help in reaching out toward new ideals, and that her group will be ready to welcome her back. The Americanization Department has won a volunteer who will always follow the trail of the friendly heart no matter where she may go in future years, for she has learned the joy of the service. All of the groups have learned that a united service meets the need and that serving together is the only way some needs can be met.



Real Life Pictures in Days of Need

A Day With the Nurse at Brooks House of Christian Service, Hammond, Indiana

By JENNIE B. BEWSEY

"Please Missis, my little boy he got egg-nose (meaning 'adenoids'). He no sleep, not one bit. Maybe he choke some night. Maybe you do something. Maybe, yes?"

We talked together about the boy and assured the mother that I would see about the "egg-nose."

Little Victoria comes in. "I have a sore and its round." A little mercurochrome makes the sore better.

A colored man comes next. "Me and my wife, we want to go to Alabama. The man where we's staying says we can't stay there no more. Can you all do something for us?" Since he is an ex-service man, I talk with the Red Cross office and they will take care of him. I find many occasions to cooperate with other agencies which can care for various cases that we recommend.

A man and his wife appear. "My husband has papers to go to the hospital for ex-service men in Chicago, but he is afraid to go alone. He has never traveled and feels rather nervous about the trains." Yes, we would arrange to have some American Legion man go with him.

Now a man comes in for a job. How hard it is to say, "We have no jobs." He stands bewildered, yes, desperate because of his large family at home who are in need. I was so glad when Mr. Hestenes was able to get this man work one day a week which seems very little, but helps out, oh, so much.

Several women come in for work but nothing has been reported. Every morning twelve to fifteen women wait patiently and eagerly for the telephone to ring, hoping it may be a job. Then a call comes, and it

takes the wisdom of Solomon to judge who is in the greatest need.

One of our girls comes in to use the telephone. "We didn't get our groceries from the township trustee's office today." This is a common complaint. So many of our families are depending on this office for their food. Many times orders are delayed several days and it is necessary for us to communicate with the office to hurry these orders as the family are often without food. When I called about this order they promised to have it out as soon as possible. However it was necessary to give the family something to eat as they had only some dry bread in the house.

It was time for me to leave the office, when a man came in wanting something to eat. I directed him to our Soup Kitchen named "The Roost," where meals are served twice a day, at nine in the morning and four in the afternoon. Only men without families are served here. Seventy-five to eighty men are finding this to be a Life Saving Station. Not only are they supplied with bread but with spiritual food as well. Every Sunday afternoon a service is held, when some one brings a real gospel message.

Many are the stories of distress, suffering and misunderstanding that come to me day after day. It is only as the heavenly Father gives me strength, wisdom, courage and the love of God for these neighbors that they find comfort in trusting Him, who never fails. There is so much more to all of this than just giving out food or clothing. Some one has said, "You give away a coat and it lasts a while and is gone. You give out hope to a discouraged soul and that lives forever."

A Communication to the Churches of North America Regarding the Crisis in the Far East

From the Foreign Missions Conference of North America, under date of February 19, 1932

KNOWING that Christian churches in every section of North America are deeply concerned over the grave crisis which now exists in the Far East, the Committee of Reference and Counsel of the Foreign Missions Conference of North America, assembled in New York on February 17, 1932, addresses this message to the churches in the United States and Canada.

The international situation in the Far East is so tangled that we should be very slow to judge the merits of it. We may well remind ourselves in all humility of the past transgressions of Western nations in their relations with the Orient and with each other.

Any day may bring new perils both in Japan and in China that we do not now anticipate, but we should not be stampeded by incomplete or faulty press dispatches which often exaggerate actual events. Reports predicting certain disaster to Christian forces and their work in either country should be greatly discounted, for similar predictions in the past have proved to be unfulfilled.

We can be perfectly assured that however great may be the political and social disturbances in the Orient, the Christian light burns brightly in many Oriental lives and the darkness will never put it out. We know from personal acquaintance many Christians in each country who have seen the Lord and are ready to suffer with and for Him. They are worthy of affection, confidence and cooperation and have much in their Christian experience which will enrich the life of the West. Messages received reveal their deep distress and they now need our sympathy and fresh assurance of our support and the best encouragement that we can offer.

This is the opportunity for Christians of North America to do much to maintain warm relationships with these Christian brethren across the seas. Personal letters to our friends, not discussing the political situation, but sharing our best Christian experience, will serve to create bonds of fellowship which will hold us all together through all the stress and strain for common service for the future. The Kingdom of God transcends geographical and racial boundaries and must unite all Christians in the household of faith—the family of God on earth. Kagawa affirms that the body of Christ, the true Church, cannot be broken by international difficulties. We will do well to join him in working for a Christian Internationale.

Our conviction is that any lasting and righteous settlement of difficulties can be based only on a reasonable

and peaceful agreement between the disputing parties. The appeal to force in the Far East threatens to destroy all the confidence so hardly won in the fabric of peace machinery which is gradually being erected in international relationships. The world is in danger of reverting to conditions that prevailed before 1914, with a reliance on military force. War is utterly intolerable and as Christians we must protest against the resort to it on every occasion possible. We should do everything in our power not only to protest against warlike developments in the Far East but to oppose the development of warlike tendencies among our own people in North America, or any attempt to settle the present emergency by the use of force on the part of Western powers. We believe our respective governments are making every effort to bring to bear peaceful agencies to solve the crisis. This we welcome and would that Christians might give full support to such measures.

We call upon the Christian Church to enlist its energies to support and improve the existing peace machinery so that the more than fifty nations signatory to the Pact of Paris shall be able finally to renounce war as an instrument of national policy and unreservedly agree that the settlement or solution of all disputes or conflicts of whatever nature or origin shall never be sought except by pacific means. The recent developments in the Far East are a demonstration again of the danger of building up great armaments, and they challenge, therefore, the united efforts of all lovers of humanity to make the present Disarmament Conference succeed in achieving its purpose.

In response to cabled messages from Christian groups in both Japan and China imploring aid in averting the threat to world peace, we have cabled the National Christian Councils in both countries that we are appealing to all North American Christians to join with the Christians of all lands in a strong fellowship of prayer that Christian principles may be victorious in international relationships.

It is vital that the churches of Christ in North America should give themselves to prayer for an early settlement of the existing conflict. Only in this way can we lay hold of the invincible spiritual forces which will make possible a peaceful settlement of the present dispute. We can well lift up in prayer the masses who are suffering under this load of armed conflict, and all those messengers of peace who are seeking to bring men everywhere into acquaintance with our Lord.



THE EDITOR'S POINT OF VIEW



A LAST CHANCE

This is the last chance you will have this fiscal year to play the gallant role of the substitute for an unemployed brother or sister in the church. Never was there a more inviting call to take a share in misfortune, to lend a hand, to lift a brother's burden, to win the Master's approval. There is still time after you receive this issue of *MISSIONS* to join the Maintenance Legion and write your name on the scroll of honor in a peculiarly thrilling campaign. Hear once more the clear statement of the call:

Each Baptist who is employed or has an income from any source is asked to become a substitute giver, over and above all other gifts, to the extent of at least one day's income. Donations so made will be called Maintenance Gifts. Payment may be made through the missionary treasurer of the local church, and will be applied on the church's missionary quota if the donor so desires.

And we venture the suggestion that as *MISSIONS* in its loss of subscribers has suffered severely along with all our other denominational missionary interests, it would be a very noble extra if you would put a dollar in an envelope, address it to *MISSIONS*, 152 Madison Avenue, New York, and sign it "Substitute Subscriber," adding your own name for identification. That would cheer many who have been compelled to drop the magazine they love at a time when the world news and events were never so important and clamant.

A BOOK FOR LAYMEN

The widened scope and activities of our National Council of Northern Baptist Men have disclosed the need of some new literature that would not only be worthy of study but also an inspiration to the laymen's movement in the local churches and in its larger groups. One volume of this desired character has appeared and is most heartily and gratefully to be welcomed. Interest for our laymen is increased by the fact that this volume, entitled *Liberating the Lay Forces of Christianity*, by Dr. John R. Mott, contains the Ayer Lectures for 1931; and the Ayer Lectureship

was founded in May, 1928, in Colgate-Rochester Divinity School, by the gift of \$25,000 from Mr. and Mrs. Wilfred W. Fry, in memory of Mrs. Fry's father, Francis Wayland Ayer, one of the outstanding Baptists and Christian laymen of his generation. Under this Foundation five lectures are to be given each year at Rochester and subsequently published in book form. This is the third series, each notable and religiously constructive, none more immediately serviceable than the one under review. Indeed, mindful of Dr. Mott's many books of value, we regard this work, in its subject, its historical grasp and its plain pointing out of the way divinely opened before Christian laymen today, as one of the ablest and most timely services rendered by Dr. Mott, himself the first layman of the world in influence and acquaintance.

This is a book to be read. It is attractive reading. More than that, it is informing reading. The layman who makes a companion of this guide will come to know what contribution laymen have made to the Christian Church from the days of the apostles and the first generation of Christians to the present. This historical survey is wonderfully compact and comprehensive. He will see, next, the need of augmenting the lay forces if we are to have a democracy that is a Christian government, and within it a church competent to deal with the world problems of morals and missions. He will be led to recognize some of the influences which now militate against the larger participation of laymen in the life and work of the church—hindrances that must be known before they can be removed. But he will not be left under any sense of defeatism. Two lectures will expose to him the secret of liberating a greater lay force, the core of it lying in personal evangelism and consecration.

Still further, this book is one to be studied by laymen's groups in the local churches, as a textbook in church schools of missions, and drawn upon for programs and sermons. Such study as this, with a vigorous and earnest leader, would under the Holy Spirit's influence kindle a flame of sacred love tending to eventuate in a liberating and quickening of the lay forces in a mighty

spiritual revival like those that have marked and followed periods of severe depression in past cycles. We earnestly hope that this volume may be largely used by our Baptist laymen in their local groups. It makes for the reader personal contacts which contain a moral dynamic. It points out many ways and stimulates to action.

CHRISTIAN YOUTH SPEAKS FOR DISARMAMENT

Although President Hoover did not see his way clear to appoint a student on the American delegation to the Disarmament Conference at Geneva, as was suggested to him by the Student Volunteer Convention, a student has nevertheless been in attendance. Mr. James F. Green of the senior class at Yale was sent to Geneva as a representative of the Intercollegiate Disarmament Council and of the Student Christian Movement of the United States as well as of Great Britain. In a brief but appealing speech to the delegates of fifty-nine nations in session at Geneva he made them realize what youth has at stake in case the Conference should fail. His address is a classic in setting forth youth's disillusionment about war. He said:

After contemplating the events preceding the catastrophe of 1914, we remain unconvinced as to the wisdom of our predecessors. Fourteen years after the armistice was signed, the glamor and heroism of that period fails to impress us, even when inscribed in gilt on stone memorials. The sword has lost its brilliance; the helmets and shiny buttons are tarnished. In fact, the whole glorious temple of Mars has crumbled into ashes. We respect the war dead, but we question the judgment of those responsible for their death.

Organized slaughter, we realize, does not settle a dispute; it merely silences an argument. We insist that for violence be substituted juridical control by the World Court and executive action through the League of Nations. If we are to evolve an international order out of anarchy, we must renounce nationalism and drastically curtail the absolute sovereignty of states.

Other speakers have much at stake; we have even more, for we literally are fighting for our lives. It is my generation which will be called upon to surrender all they consider worth while in order to become targets for machine gun bullets and victims of the latest poisonous gases. It is young men and women of my age who will be commanded to commit suicide. It is my generation which will be requested to destroy the best of human culture, perhaps civilization itself, for causes which future historians will discover to be erroneous, if not utterly stupid or actually vicious. We have thus lost interest in being prepared for cannon fodder.

In a sense I am presenting an ultimatum rather than a petition. The students whom I represent are watching critically every action of this conference, for behind

their deliberation stands staring down at us the specter of death.

We desire to live and to live at peace. We desire to construct a world society providing freedom, equal opportunity, and a sense of security. We are therefore petitioning you for a substantial reduction of armaments in order that we may have a civilization in which to forward this creative purpose.

To appreciate fully this vital speech one must visualize the brilliant scene at Geneva, with the great council room of the League of Nations filled with delegates, diplomats, statesmen, army and navy experts, financial advisors, all listening while a Christian student barely more than twenty years of age dramatically asserts youth's lost interest in being "cannon fodder" for tomorrow's war, and its refusal to be hoodwinked over the veneered glamor and the miraged romance of armed conflict among the nations. The thoughtful world hopes and prays that the conference will succeed in bringing about drastic reduction in armament, and there is something mightily reassuring and hopeful in such a speech. It means that in our day and generation young men have seen visions. Now if the old men at the Disarmament Conference will likewise dream dreams, and thus complete the ancient prophet's picture, the day of peace may finally dawn.

NOTE AND COMMENT

¶ A summary of the financial situation as revealed in the report that has just come from the Treasury Department (March 1) shows that actual receipts to January 31 for the unified budget were \$2,518,601, which compares with \$2,791,159 for the corresponding period last year. Thus our receipts still stand at 90% of those to the same date a year ago and there is no small encouragement in that fact. Not only did the percentage not go down in the critical period covered by this report, but it actually rose by a decimal fraction above the previous record, which was slightly below 90%.

¶ In the publishing of foreign news MISSIONS has always had to contend with an unavoidable time element. For example, this issue publishes the informing account of the thirtieth anniversary celebration of the Baptist Church in Hopo, South China. The event occurred on January 4. Almost immediately thereafter, Mr. Adams wrote his report and mailed it promptly. It reached the office of MISSIONS on February 16, practically six weeks in transit, arriving too late for the March issue which was already on the press. Appearing in April, this means that he will not see his own account until six weeks later or after the middle of

May. Whereas a missionary in remote West China will probably not receive his April issue of *MISSIONS* until some time in June, five months after this significant event occurred in South China. Some day when airplanes carry mail across the Pacific and *MISSIONS'* budget permits long cable dispatches similar to those which feature metropolitan newspapers such important news can be published more promptly.

¶ Fiendish criminality reaches its climax in kidnaping. The stealing of the Lindbergh baby from its crib in the parental home in New Jersey sent a thrill of horror throughout the world, for no father and no baby were ever so widely known about. We are reaping the results of the widespread disregard of all law that has been fostered by the open flouting of law in the case of the eighteenth amendment. It would seem that no home is safe. No punishment is too severe when this crime is proved, and this atrocity will doubtless hasten the action of Congress in making kidnaping a federal crime, with death the penalty.

¶ Rev. A. Groves Wood, General Missionary in Haiti, sends word that duty charges on parcels of gifts to the Haitians are prohibitive even when the contents are declared of "no commercial value." As these duties cannot be paid in the United States they must be paid by the missionary, whose budget is not able to meet the strain. Mr. Wood, therefore, requests that until further notice all friends refrain from sending parcels of gifts for the missionary churches of Haiti. He also asks the friends to believe that the thought and kindness prompting such gifts have been greatly appreciated by himself and his co-workers.

¶ A definite answer is now given to the question whether the present financial crisis would necessitate a postponement of the Baptist World Congress scheduled for Berlin, Germany, a year hence. No postponement is contemplated and the dates originally suggested, August 4-10, 1933, remain unchanged. Decision on both points was reached on recommendation of the German Baptists at the meeting of the Baptist World Alliance Committee in London last month. Our German brethren have shown a courageous optimism in thus going ahead with their plans as hosts of the world fellowship of Baptists. All will join with them in the fervent hope that by next year better times will be in sight.

¶ We call the attention of our readers to the statement regarding the Sino-Japanese situation at Shanghai, made to the churches by the Foreign Missions Conference Committee of Reference and Counsel. It is a finely balanced, fair and intelligent interpretation of events, which does not prejudice or misjudge but realizes that high interests and hopes are involved, and that these peoples have to live together in years to come. We believe that our pastors will render a positive service to their people by making generous

use of this statement in their sermons or special sermon extract.

¶ It may be stated as a news item of the Associated Press that Manchuria has been organized as a new State, to be known as Anku, "Land of Peace," with the discarded Chinese five-barred flag emblazoned with the rising sun of Japan as its national emblem. The government is to be republican in form, with Japanese direction and headed by a dictator in the person of the former boy-emperor of China, Henry Pu-yi. Should this new State become established it will replace the military regime under which Manchuria has been an unstable quantity and will complete Japan's military conquest of Manchuria. The outcome may depend upon the arrangements made when peace is effected.

¶ By one of those mischances which will happen to the best intentioned and usually most accurate writers Dr. Cress "diaried" himself in one place for a church service when he really was in another, according to word from one of our readers who doesn't want to leave it there. She writes: "We Hiawatha people are very much disappointed that Dr. Cress said in his Diary that they spent August 9th at Sabetha, Kansas, because he was here all day that day and talked to us in our church. He was not near Sabetha. The people from there and surrounding towns were here to hear Dr. Cress and see the Wagon. I hope it can be changed." It can and hereby is. And we thank the Hiawatha correspondent, Mrs. W. A. Elliott, for her closing sentence: "I think you give out a wonderful magazine." That Hiawatha church, by the way, gave the Wagon and its caravan a memorable day.

¶ The death of Fennell P. Turner removes a man of singularly devoted and beautiful spirit who for many years was closely identified with the Student Volunteer Movement, and later with the Foreign Missions Conference. He was also one of Dr. Mott's trusted co-workers in the organizing and conduct of conventions, having an unusual ability in that direction. I first came to know him intimately as a cabin mate on the steamship from New York to Glasgow en route to the Edinburgh Foreign Mission Conference in 1910, the first year of *MISSIONS'* existence. During the more than thirty years since, the friendship then formed has been steady and delightful. Mr. Turner has for some years suffered from physical depressions due to his overwork, but nothing quenched the ardor, trust and faith that were shining marks in his character. He was one of the real leaders of youth, strong, winning, friendly, genuine. Mrs. Turner, who survives him, was one with him in all his aims and activities.

¶ The record shows that in 1931 there were lynchings in 9 states, while 38 states were free of the dishonor. The total number of victims was 13, or 7 less than in 1930. The significant fact is that much more is being done of late years in the way of prevention.

Personal and Impersonal

AT THE RIPE AGE of eighty-four, O. P. Gifford has "crossed the bar." He was doubtless the prince of epigrammatic preachers of his time. He saw everything either in illustrations or epigrams. He had one of the most active minds I have ever known and a memory that was almost incredible. He could write a sermon—and he almost invariably did—read it over, put it in his pocket, and deliver it on Sunday verbatim. I was his parishioner in Brookline, and more than once sat in the pew conning his manuscript, borrowed the day before, and noting with amazement that he seldom changed or misplaced a word. From his student days in Rochester Seminary he began to make his reputation as an unusual preacher, and his first pastorate in Pittsfield, Massachusetts, gave that church a standing it has never lost. He was pastor of some of our most important churches in Boston, Chicago and Buffalo. His last pastorate was at the First Church in Brookline, the second with that church, where he came near death of a fever but recovered and went to Los Angeles, where at eighty he said he renewed his youth. He did not take a pastorate but occupied pulpits of different denominations and was the general favorite supply preacher. Dr. Gifford was a brilliant preacher, a scholarly student of the Bible and an expositor of keen discernment. But he was more—he was a strong believer in missions and in both speaking and board membership in national and state organizations gave his full share of service to the denomination which greatly honored him. He was in constant demand for addresses and gave generous response. And the basis of it all was a character loyal to Christ. He had a keen wit and his characterizations were often sharp, but there was no venom in them. He was an affectionate pastor and true friend, and no name among us was more honored and revered. The evenings spent in his hospitable home and study discussing the world issues in which he was interested and informed will remain among the unforgettable periods of a half century friendship. Fragrant is the memory of Orrin P. Gifford!

IN THE INTRODUCTION to the Ayer Lectures, to which attention is called on the editorial pages, Dr. John R. Mott pays a tribute to Francis Wayland Ayer which is so finely interpretative of his character and service that we give it with special dedication to Baptist laymen. The inspiration of example and personality abides.

It was a sacred privilege to respond favorably to the invitation to deliver in April, 1931, the course of lectures on the Ayer Foundation at the Colgate-Rochester Divinity School, for Francis Wayland Ayer, in whose memory this lectureship was established, was a highly valued personal friend. The honored name which the Foundation bears suggested to me the subject, "Liberating the Lay Forces of Christianity."

Francis Wayland Ayer was one of the model laymen of his generation. With rare fidelity, efficiency, and intensity he served the Christian cause from early youth until he was seventy-five. He was a pillar of strength in the great Baptist Communion. For half a century with unquestioning loyalty he fulfilled his duties as member of the North Church, Camden. He followed his father as President of the Board of Trustees, a position he held until his death. For twenty-five years he was President of the State Convention of New Jersey, and for a period served as President of the Northern Baptist Convention.

He was not only a good denominationalist but likewise a large-minded interdenominationalist. As President of the Young Men's Christian Association of his city, Chairman of the New Jersey State Committee of this organization for over two decades, and a foremost member of the International Committee for many years, he influenced profoundly the growth, policy, and effectiveness of this movement throughout the world.

Mr. Ayer was a Christian strategist. His abounding lay activities were concentrated on the youth, believing, as he did, with deep conviction that the key to most of the problems of the Church lies in reaching people in their youth. For a full half century he was the inspiring superintendent of the Sunday school of his Church. He was also an influential member of the Board of Peddie Institute, and, during a wonderfully creative period, the enthusiastic chairman of the Boys' Work Department of the International Committee of Young Men's Christian Associations.

He carried his Christian principles into his business life and relationships. When he entered upon his life work in the advertising field there prevailed widely in that sphere of business much that was disreputable. He, possibly more than any other man, made it honorable. His governing principle in his business, as well as in all other relationships, was the Golden Rule. With him advertising was made a dynamic and beneficent social force.

On the other hand, with contagious earnestness he brought to bear upon his religious work unique business abilities. He was wont to say, "The work of the extension of Christ's Kingdom is the biggest and most important business and ought to have our best." This explains the infectious, highly multiplying, and enduring character of his influence.

DEPUTATION WORK does not end when the missionary sails for the field. Rev. George J. Geis, returning to Burma by way of Europe, sends back the following note: "In Hamburg, Germany, I spoke to a large audience, then two nights in Berlin, later in Cologne, one night to a crowded house in the Methodist church in my birthplace in Baden, once in Zurich. On the Atlantic I conducted two services, one in German and one in English. We are now back in Bhamo and the work is beginning to open up."



DEVOTIONAL

A Prayer

For God's Messengers Overseas, and the People They Are Teaching and Healing.

O GOD, strengthen and help those who are telling the Good News of Jesus and working for the Kingdom overseas. Help them to understand the people in the far countries where they work, and to love them and teach them wisely. Comfort them when they are lonely, keep them well and strong, and grant that they may be full of the loving spirit of Jesus.

Lord Jesus, keep in Thy love the children overseas who are coming to know Thee. Make them brave and faithful, and teach them Thy way. For Thy love's sake. Amen.

(From A Prayer Book for Boys; Macmillan Co.)

For Meditation

And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.—Luke 24: 15, 16.

They did not know Him, but it is a blessed fact, full of comfort to you and me, that He knew them. His presence was not conditional on their consciousness of the fact.—*Abbott E. Kittredge.*

When you come to pray, you can be sure that God welcomes you. He wants to give His love and power to you, and He wants you to love Him and give yourself to Him. His plan for us is that we should learn to open our hearts to receive His love and power, and then hand it on to other people, so that His kingdom can come and His will be done.—*Margaret Cropper.*

In a true friendship there is no thought of service as service, or of duty as duty. The question never is, What does my friend require of me? but it always is, What can I do for my friend?

Jesus says: Henceforth I call you not servants; but I have called you friends.—John 15: 15.

Trouble must have great possibilities of blessing in it, or it would not be so common in God's world. To seek the blessing out befits a time like this.

Nothing over which we can pray is henceforth commonplace or trivial. And my dear New Testament, that worn compendium of marching orders, bids me think nothing too trivial for prayer, but "in everything by prayer and supplication with thanksgiving," am I to "make my requests known unto God."—*Margaret E. Sangster.*

Be profoundly honest. It would cut down the range of what you say, perhaps, but it would endow every word that was left with the force of ten.—*Phillips Brooks.*

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the peculiarity of your friends, and only remember the good points that make you fond of them. (This from a religious newspaper editorial.)

By simplest acts of daily obedience, by continual efforts to be true, to speak truth, to follow truth, you are to prove that Christ's word is speaking to you, speaking in you; you are to show forth His risen life.—*F. D. Maurice.*

There is always danger lest enthusiasm for external Christian service overshadow the sense of duty to cultivate personal holiness. Care must constantly be taken lest the importance of holy thinking is belittled in comparison with that of benevolent effort.

There is no fellowship like the fellowship of prayer; and no prayer like the prayer of fellowship. The height of fellowship is reached by those who seek the face of God.

"The true scholar goes to his desk as to an altar," and so should the business man go to his office and the doctor to his consulting room, the cook to her kitchen and the cobbler to his last. That is the spiritual conduct of life.—*Richard Roberts.*

Have we adequately sensed the power and attractiveness of a personality that is being adjusted according to the principles of Christ? One Christian personality may be worth a churchful.—*Dr. Buck.*

We recognize the increasing seriousness of the racial issue. In China we have it also. What are you going to do about it?—*T. Z. Koo.*

One thing we have to take into account is the oneness of the African mind. Religion is interwoven with his life. His animistic religion, the worship of the animal, is because the animal seems to him nearer God.—*D. D. T. Jabavu.*

What can Africa give the West? The whole idea of the West seems to be grab and get; the idea of Africa is self-forgetfulness, humility, self-sacrifice. Christ humbled himself. If He were really followed and all selfishness were banished, what a different world it would be.—*D. D. T. Jabavu.*

American Laymen's Commission in Burma

An Account of Busy Days, by the Baptist Mission Field Secretary, Dr. C. E. Chaney

THE *Rangoon News* for January brings a report of the visit of the members of the American Laymen's Appraisal Commission who were appointed to inspect the mission work in Burma. The report is by our Baptist Field Secretary for Burma, Dr. C. E. Chaney, and the following abridgment of it is made for our readers.

The six members of the Commission, with the director of their party, Dr. Orville A. Petty of Yale, arrived in Burma December 11 and sailed December 17. The members were Dr. Clarence A. Barbour, Dr. Frederic Woodward, Dr. Arlo A. Brown, C. A. Emerson, M.D., Mrs. William E. Hocking, and Albert L. Scott, accompanied by Mrs. Emerson, Mrs. Brown and Mrs. Taylor and two lady secretaries. The time was altogether inadequate to go very extensively and personally into the conditions of mission work in Burma; but the visitors had the material handed them by the Fact Finding Commission of last year, and we prepared for the largest possible use of them while here.

A goodly delegation of Karens, Burmans and missionaries greeted the Commission on the wharf, while three missionaries went out on the launch to meet the ship in the harbor. Drs. Barbour and Brown remained mostly in Rangoon, the others visited Moulmein, Pegu, Toungoo, Pyinmana, Mandalay and Bassein. Dr. Barbour, however, made a trip to Tharrawaddy and Thonze, and Dr. Brown went to Pegu and a jungle thirty-five miles beyond.

On the day of arrival Mrs. Chaney served tea to give the ladies of the Mission and of the visiting party a chance to meet. The Methodists were partners in the whole affair. Dr. Barbour was in Rangoon over Sunday and was in much demand. He gave two notable addresses, one to the College in the morning, and one at Immanuel Church in the evening. He met a group of Karen pastors at Insein in the afternoon. Tuesday the Commission had a two-hour conference with selected Karen leaders in the morning, and with selected Burman leaders in the afternoon. Tuesday evening a half dozen mission homes entertained the party in small groups, and at 8:30 the whole missionary staff of Rangoon met with the whole Commission for an open discussion of some vital mission problems. This conference lasted nearly two hours. Wednesday morning was spent in conference with a group of Baptist missionaries representing all phases of the mission work.

Wednesday afternoon several members of the Commission went out to tea at the College, others attended the Guild Girls' Rally at Government House. At five o'clock the Commissioners met a group of eight leading Buddhist Elders in the Municipal Building for a discussion of Christian missions, their contribution to the life, thought and progress of Burma through evangelism, education, medical and literary work. Mayor U. Thein Maung was among those present. There was some very frank expression of opinion given the Commissioners on these subjects. In the evening they had dinner with the Methodist Mission, followed by an open conference attended by both missionaries and indigenous Christians.

Dr. Barbour had been kept so busy that he had no chance to see Rangoon, so early Thursday morning Dr. Chaney took him for an inspection drive before breakfast. After breakfast there was a rush for the boat. Quite a group of missionaries were down to see the visitors off, and the last half hour was a delightful experience of fellowship and social intercourse. Dr. Chaney closes as follows:

Now the question in the minds of many is, "what next?" The Fact Finding Commission came and did its work and passed on its results without our knowing what they are. The Appraisal Commission has come and gone, and "What will they report to the Boards and how will they advise?" That remains to be seen.

Of this we are sure, that there came to us choice selection as representatives from the Appraisal Commission, and their presence with us was a blessing in the way of fellowship and inspiration. These individuals, in their persons, their sympathy with us and our problems, their wide experience and understanding, commend themselves to us for their task. There are ways in which they can make a real and vital contribution to the welfare and progress of the task we are seeking to accomplish. However, perhaps the way in which they will make the largest possible contribution will be in their message to the laymen at home and in undergirding the confidence of large givers as well as the rank and file of givers in the type of work being done and the type and devotion of the men and women on the field giving their lives to this task.

This group of Commissioners, because of the very nature of the task they have undertaken, should receive our continued cooperation through prayer, that they may be led to the wisest conclusions and that no mistake may be made in their recommendations.



A Century of Home Missions

Keeping Step With the Nation's Growth—Program Suggestions for the Home Mission Centennial Observance in the Local Church

By COE HAYNE



THE Committee of the Northern Baptist Convention on the Centenary Celebration of The American Baptist Home Mission Society, in July, 1931, sent to the churches of the Convention an invitation to join in the celebration of the 100th Anniversary of the founding of the Society in New York, April 27, 1832. The response has been most cordial and special services have been held by many churches, associations and conventions in commemoration of the centenary. "Pioneering for Christ" has been the theme of the Mid-year Associational Meetings sponsored by the Board of Missionary Cooperation so far during 1932.

There were many inspiring features connected with the origin of our Home Mission Society. The contribution to the movement of Jonathan Going, representing the Baptists in the East, and of John Mason Peck of the West, is familiar to those acquainted with our history. The proposal to organize a general Home Mission Society met with favor. "All of the circumstances," stated Dr. Morehouse in his Jubilee Volume, "clearly indicate what is the 'will of divine Providence' in this matter." Five months were given for a full discussion of the proposal. The views of the denomination were ascertained. The date selected for the meeting was the time appointed for the Baptist General Convention for Foreign Missions, April 27, 1832, when a large representation of prominent Baptists from all sections of the country was expected. The Convention assembled in the Mulberry Street Church, New York City, and Hon. Thomas Stocks, of Georgia, was appointed chairman.

Jonathan Going, on behalf of a provisional committee, made a statement and submitted the prepared constitution. On motion of Rev. Spencer H. Cone, of New York, it was unanimously resolved that "it is expedient to form an American Baptist Home Mission Society." To complete the organization three other meetings were held on successive days. On Sunday, May 1, 1832, the organization was given its final shape by the election of the following officers: Treasur-

er, William Colgate of New York; Auditor, Garret N. Bleecker, of New York; Corresponding Secretary, Rev. Jonathan Going, of Massachusetts; Recording Secretary, Rev. William R. Williams, of New York.

At the annual meeting of the Board of Missionary Cooperation in Chicago, in December, 1932, Dr. Austen K. de Blois, as chairman of the Centenary Committee, made a statement of the Centenary plans, calling attention to April 27 as the actual date on which the Society was organized in 1832, while May 1 marked the 100th anniversary of the completion of the organization. On recommendation of Dr. de Blois and on motion of Mrs. H. E. Goodman of Chicago, it was

VOTED: That the Board approve the suggestion of the Home Mission Centenary Committee that Sunday, May 1, be designated as Home Mission Centennial Sunday and that the churches be requested to arrange for suitable observance of the Home Mission centenary on that day.

While April 27, 1932, is the exact date of the founding of the Society, it is officially recommended that the churches set aside May 1, as the time for special thought and prayer in behalf of the Home Mission enterprises as sponsored by national, state, city and local church organizations.

It is strongly urged by the Centenary Committee that each church, Association and State Convention initiate programs of their own throughout the year that will portray the religious and social developments within their particular spheres of influence, and thus greatly increase the value of the programs to the local constituencies.

The Centenary Celebration is one of matchless opportunity. The editor of *MISSIONS* in the issue of July, 1931, had this to say about it:

"A high privilege awaits us. In church and chapel and mission, in city and town and village and country settlement, plans should be made and programs arranged, and services of praise and prayer and dedication held, in memory of the heroic labors of the fathers, and in joyous con-

secration to the unfinished tasks that lie before us!"

In this issue of MISSIONS data are made available to pastors and church workers to assist them in preparing programs in their respective localities. Step by step the work of the Society has been

traced from its origin to the present day. It has been indicated that the greatest task of Home Missions lies in the future. The pageants offered may be put on by any church or missionary society, however small. They may be used singly or combined in one demonstration.



Mile Posts in the Home Mission Society's History

*This Will be Valuable in the Preparation of Sermons and Addresses,
and to Keep on File for Ready Reference*

CONFIDENT that the Evangelization of America is indispensable to World Evangelism, Northern Baptists support 1,010 home missionaries. This fine company of commissioned workers is under the direction of the General and Woman's Societies. From Alaska to the West Indies they are found interpreting Christ's message of love.

The birth of The American Baptist Home Mission Society on April 27, 1832, was a determining event in the life of the denomination. Men, women, and children, won to the service of Christ, are the rich fruitage of the years. The following are some of the mile posts in the history of the Society:

1817—John Mason Peck and John E. Welsh arrived in St. Louis as missionaries sent out by the Triennial Convention. (December 1.)

1831—John Mason Peck and Jonathan Going, in Shelbyville, Ky., conceived the plan of organization of The American Baptist Home Mission Society. (September.)

1832—During the first year of its existence the Society, having its birth in faith, appointed 89 missionaries to carry the gospel to the frontiers of the West, Thomas W. Merrill, of Michigan, receiving the first Commission. Of these only 18 received money grants for service, and \$2,918.97 was expended for all purposes. As the frontier grew these missionaries increased in number. Their evangelistic zeal was noteworthy.

1845—Ezra Fisher and Hezekiah Johnson, as appointees of the Society, journeyed by covered wagon to Oregon to open Baptist work in the Northwest. (Arriving December 6.)

1849—The Church Edifice Work of the Society began when from needy and promising churches in rapidly growing sections of the country came requests for aid in securing suitable houses of worship. The first loan for a church building, granted by the Society was made November 28, 1849, to

the First Baptist Church of St. Paul. Thousands of churches (both English and foreign-speaking) have been fostered by the Society.

1849—Home Mission Work among Foreign-Speaking People began in 1849 with missions for Mexicans in New Mexico. Today our home missionaries labor among 20 racial groups not including Negroes and Indians.

1863—The Society sent missionaries among the multitude of ignorant and almost helpless freedmen soon after the Emancipation Proclamation was issued.

1865—Since the close of the Civil War, the evangelization of Indian tribes has been a home mission enterprise, the American Baptist Foreign Mission Society having withdrawn from this form of domestic missions at that time. There are now 52 churches maintained for sixteen tribes with a total membership of 3,000; Sunday school enrolment, 3,450.

1867—The educational work of the Society began in 1867 when Dr. Nathaniel Colver opened a Christian school in an old slave trader's pen called Lumpkin's Jail, in Richmond, Va. Since then scores of Negro schools have been assisted. One college for Indians, 7 colleges for Negroes, and 2 theological seminaries for foreign-speaking peoples now make possible an extensive educational program in the United States. In Latin America (Mexico, Central America and West Indies), there are 6 missionary schools supported by the Home Mission Society.

1870—Missions in Mexico began sixty-two years ago. Today there are 28 churches and 48 outstations in our Mexican Mission, with a membership of 2,406.

1881—Professor Bacone petitioned the Creek Council for a grant of 160 acres of land on which to

build an Indian College. A site near Muskogee, Oklahoma, was selected and Indian University—now Bacone College—was founded.

1899—At the close of the Spanish-American War, missionaries entered Cuba and Porto Rico; later they began work in Haiti. On all three islands the converts have exceeded the number that present building equipment can shelter. The churches number 133; outstations, 175; church members, 10,000; Sunday schools, 240.

1903—At its annual meeting in Buffalo, the Society took action leading to the promotion of Evangelism on a large scale in cooperation with State Conventions and other affiliating bodies.

1907—The Society at this period encouraged the independent organization, initiative, and self-reliance of certain western State Conventions, cooperating with them in the prosecution of various types of missionary work which the Conventions themselves were not able independently to perform.

1910—Doors opened in Central America to Northern Baptists. The first missionaries were sent by the Society to Salvador in 1911; to Nicaragua in 1918. Northern Baptists have the only Protestant denominational missions in these two countries except a Moravian mission to the Indians not equipped for Spanish work. From the larger towns the missionaries and lay workers extend the cause of Christ into the rural areas. There are 18 churches and 42 outstations in Salvador; church members number 919. In Nicaragua there are 8 churches; 32 outstations; 570 members.

1918—The Hospital Latino-Americano, Puebla, Mexico, was opened.

1919—The Society in this year began its cooperative relations with The American Baptist Publication Society sustaining Colporter-Missionary and Chapel Car Work. Thousands of people in lonely,

remote places would not hear the name of Jesus spoken in reverence were it not for the ministries of colporter-missionaries and chapel and auto chapel car workers. Last year: 236,654 visits in homes, 687 baptisms.

1920—The Department of Architecture, beginning June 15, 1920, has persisted in its efforts so to guide churches that they will erect edifices architecturally worthy and planned for modern needs. During the eleven years of its history this Department has served 1,650 churches and other institutions. Of this number of projects, up to October, 1931, sketch plans have been made for 610.

1920—In this year also was organized the International Baptist Seminary at East Orange, N. J.

The modern development of Christian Centers and expansion of Foreign-Speaking Work began at this time.

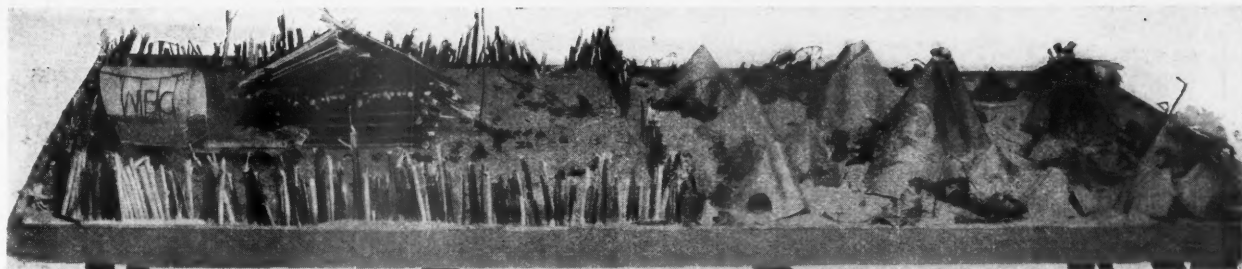
Directors of Village and Country Church Work were appointed to cooperate with State Conventions to widen the horizon of rural churches and strengthen the courage of rural pastors.

1925—At the suggestion of the Home Mission Society, representatives of State Conventions, City Mission Societies, the Woman's Home Mission Society, and the Publication Society, met in Chicago on December 14, 1925, to study, for the first time in the history of the denomination, the entire work of the Associated Home Mission Agencies.

1930—Dedication of the Spanish-American Seminary in Los Angeles, Cal., marked a decade of rapid growth of Mexican churches.

1931—The missionaries, teachers and special workers of the Society now number approximately 800. The expenditures of the Society during 1930-31 for all purposes, including funds received and disbursed for other organizations, amounted to \$1,190,190.58.





One Hundred Years of Pioneering

A PAGEANT BY EDWIN R. BROWN, PAUL H. CONRAD AND COE HAYNE

(All costuming, stage setting and manner of employing persons for the various scenes should be determined by directors according to local resources. Simplicity will enhance the value of the presentations.)

SCENE I

HAYSTACK PRAYER MEETING

(A group of five or more—not over eight—young men kneeling or reclining about a stack of hay.)

Reader: A little over a hundred years ago there began a genuine religious revival in the Atlantic States. Our country was not yet fifty years of age. The Spirit of God breathed upon the people and they began to turn to Him and consecrate their lives to His service.

It was at Williams College that this religious ferment took hold upon a group of College students headed by Samuel J. Mills. A prayer group was formed. One August day Mills and four companions went out into the woods to talk and pray about sending the gospel to Asia. A sudden thunder storm compelled the group to seek shelter beneath a nearby haystack. These students knelt in prayer and dedicated themselves to the task of evangelizing the multitudes in foreign lands. Today that spot is marked by a monument bearing the inscription "The Birthplace of American Foreign Missions."

But it was not merely the inspiration for Foreign Missions alone, but this religious fire blazed out also in the direction of Home Missions. Others joined these earnest Christian young men later, among them Luther Rice. It was he who passed the torch of flaming evangelistic zeal on into the hands of John Mason Peck. Under the inspiration of the immersion of Judson and his wife and Luther Rice, and their appeal to American Baptists to support them as

Baptist foreign missionaries a Baptist Board of Foreign Missions was formed. This same Board appointed John Mason Peck as a missionary to the Missouri Territory, and in 1817 Peck and his family set out in a small one-horse wagon from Litchfield, Conn., for St. Louis, Mo., where the boast had often been made that "the Sabbath never had crossed and never should cross the Mississippi." But forty years later Peck could assert that there were as many pious church members in St. Louis in proportion to the population as in Philadelphia or New York.

SCENE II

(Showing John Mason Peck in shirt sleeves and overalls resting on hoe in field; he takes Testament from pocket and reads silently.)

Tirelessly did John Mason Peck preach the gospel, not only in St. Louis but in the territory of Missouri and Illinois and Kentucky, and wherever he was in the small, isolated towns and villages, on the widely scattered farms, among the Indians, the hunters, the surveyors, everywhere he preached the gospel, organized churches and Sunday schools, and then combined them into missionary societies.

In 1820 John Mason Peck received orders to close his missionary work in the Mississippi Valley because of lack of funds. But he refused to give up, saying that even the white settlers who live in remote places as properly need the gospel as do the Indians or the Burmans. For several years Peck supported himself by farming and then was granted aid by the Massachusetts Baptist Missionary Society, but in 1832, due to his influence and that of Jonathan Going and other Baptist leaders in the East, The American Baptist Home Mission Society was founded,

setting as its goal the winning of North America for Christ. John Mason Peck was the pioneer in the work of training workers in the West for the ministry and established Rock Spring Seminary which later became Shurtleff College.

SCENE III

PROLOGUE

(Read before curtain is raised.)

Reader: The Covered Wagon is the symbol of the pioneer spirit of the past one hundred years. The settling of the West was not motivated by religious aims and ideals, as was the conquest of Mexico and Peru by the Spaniards. Columbus took possession of the newly discovered world in the name of the King of Spain and of the Church. But the settlers of the great West were moved at first by purely materialistic ambitions. They wanted better land. They wanted to get rich quick, so they traveled westward facing the vast unknown with its terrors and privations.

Out of the religious revival in the early years of the nineteenth century there came another wave of westward migration. Missionary workers went to the western frontier in order to transform its wilderness into some semblance of Christian order. The Christian people of a hundred years ago longed for the evangelization of the Indians, and our Baptist forefathers who composed the Baptist General Convention in 1817 began work for the Miami Indians. In 1865 the evangelization of the Indians was turned over to the American Baptist Home Mission Society, which has carried it on to the present day, its missionaries and teachers having come directly into contact with Indians of nearly forty tribes.

(Continued on page 226)

Missions in

*Scenes from Baptist M
at Home and*



REV. JOHN SELANDER AND A PROMISING YOUTH
FROM THE HILLS OF ASSAM



ADVISORY BOARD MEETING, CROW INDIAN BAPTIST CHURCH AT LODGE GRASS



CONDITIONS CHANGE IN CHINA, SOMETIMES VERY SLOWLY AND AGAIN VERY RAPIDLY. ONLY FIVE YEARS AGO HOPO IN SOUTH CHINA WAS A HOT AND TAKE UP TEMPORARY RESIDENCE IN THE PORT CITIES. TODAY THE BAPTIST CHURCH AT HOPO IS REJOICING IN ITS THIRTY YEARS OF REPORTED BY MISSIONARY ARTHUR

as in Pictures

Baptist Mission Fields
Home and Abroad



SEWING CLASS AT BROOKS HOUSE, HAMMOND, INDIANA



PICTURESQUE ANCIENT TEMPLE IN BURMA BUILT BY
A FORMER BURMESE KING



CHINA WAS A HOTBED OF COMMUNISM AND A STORM CENTER IN THE ANTI-FOREIGN UPRISING THAT COMPELLED MISSIONARIES TO EVACUATE THEIR STATIONS
THIRTY YEARS OF PROGRESS, AS EVIDENCED BY THIS CONGREGATION THAT ASSEMBLED ON THE THIRTIETH ANNIVERSARY CELEBRATION, JANUARY 5, 1932,
MISSIONARY ARTHUR S. ADAMS ON PAGES 196-198

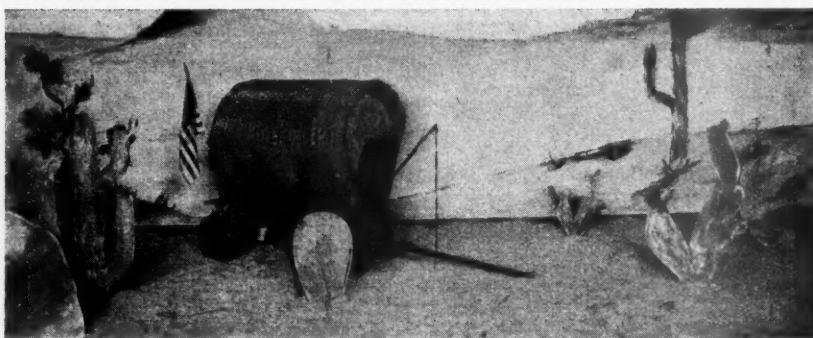
THE COVERED WAGON

(As curtain opens, a covered wagon is disclosed. A rear-end view easily arranged with ordinary sheets and two or three boards about 3½ feet long, foliage concealing lack of wheels. Implements such as duffle bags, smoky lantern, bucket, etc., are shown. The bucket swings beneath body of the wagon. Trees and foliage add to the realism. In the left foreground, a missionary sits gazing meditatively into campfire and a little girl in sunbonnet is seen just within the parted curtains of the wagon. Slowly from right an Indian woman enters carrying her dead papoose and swaying in agony of grief. She stoops to lay her burden down on ground for burial as girl catches sight of her and touches her father on shoulder. Action in pantomime accompanies words of reader.)

Reader: A century ago, the golden streaks of a new dawn began to penetrate the western sky, as pioneer ambassadors of Christ made their perilous way out of the East. Even at this moment we may allow our minds to create for us an imagined episode symbolic of this new awakening. Out of the dark night of ignorance and superstition there emerges a figure typifying the primitive outlook of the Red Men. The dread mystery of death has come stealthily to snatch from the breast of an Indian woman the tiny bundle of life she has so tenderly nurtured. To her it is the end of hope. In utter despair she has stolen away quietly to seek a place of burial.

Her tear-drowned eyes are incapable of seeing that she has come so near a prairie schooner, the traveling home of one of the first Christian missionaries to penetrate the West. She seeks only a suitable resting place for her baby. Her heart, torn by the hopelessness of her grief, she prepares to leave her precious bundle in the lap of earth and return to the cares of her drab life. The color of skin, the language spoken, the customs of her race are not important just now. She is a mother and it is a mother's heart that is suffocated with sorrow.

Just at this time the missionary's attention is called to the drama that is being enacted nearby. His heart is touched and all the zeal that has sent him out on this hazardous mission wells up within him. It is to just such as these that he has come to bring the Light of the World. He seeks first to



STAGE SETTING FOR PAGEANT AT FIRST BAPTIST CHURCH, MT. VERNON, N. Y.

comfort her and then slowly to open up to her the wonderful good news of hope. By means of the sign language he tells her that God cares for her; that He can see her; that He has lifted up the baby into His arms and that all will be well if she puts her trust in Him. She catches the shimmering gleams of this new hope and her soul is flooded with a new brightness as she becomes aware of a God who cares and a Saviour who saves.

*Thus the morning light is breaking.
A race has begun to turn from darkness to the light of never-ending day.*

SCENE IV—PROLOGUE

(Read while "America the Beautiful" is played softly and before curtain is raised.)

The missionaries of the Covered Wagon were moved by the spiritual and religious destitution of their own people even more strongly than by the needs of the Indians, and the pioneer spirit has impelled a multitude of preachers to strike out into the vast western wildernesses and plant churches without number. The Home Mission Society has assisted ninety per cent of the Baptist churches west of the Mississippi, and these churches have contributed in the transformation of countless communities.

Now we are celebrating not only the birthday of the Home Mission Society but one hundred years of the denomination's home mission activities. As a part of that celebration a Covered Wagon on rubber tires and towed by an automobile has crossed the continent following the trails of the pioneer missionaries into the West. By request it has been made a part of the Home Mission Exhibit for the Northern Baptist Convention in San Francisco. It symbolizes not merely the evangelization of churchless geographical areas, but the

evangelization of political, social and educational life. May its symbolism challenge the Baptist youth to carry on with new evangelistic zeal. May we all follow Pioneer Trails, even though the most of us will do our pioneering "just around the corner," yet by so doing our motto, "North America for Christ," may have a realization as yet undreamed of.

Permit us now to introduce to you the frontier missionary. He has responded willingly to a difficult yet worthy task. He knows what it means to live far from the centers of civilization. Inured to hard toil and denied many of the comforts which seem indispensable, he has compensations hardly to be surpassed. He has learned how to take care of himself in the wilderness, where, to survive, no man may depend upon another. He has learned how to find his way across the trackless desert or pick the best trail down a precipitous mountainside. He knows what it is to drink in the atmosphere of freedom. With eyes that are keen and far-seeing, nerves of steel, and an endurance that seems well-nigh miraculous to the uninitiated, he has been able to battle against odds and win a place for himself in an environment where only the strong survive.

PART I

(As curtain is raised, the missionary is seen alone beside his camp-fire. He handles worn auto tire, which has been damaged on the rough trip. His actions denote disgust and anxiety. A coffee pot is bubbling over the fire.)

Reader: It is noonday. Our beloved frontier missionary, Mr. Brown, after driving fifty miles to fill a Sunday engagement, sent word to a schoolhouse thirty miles away to expect him on Tuesday night for service. Over the rough benchlands the roads have been frightful. Faithful Old Lizzie has

added to the fame of the flivver by her performances that day. But accidents will happen even on the King's Highway. On a sharp down grade a rear wheel had come in contact with a rock, the machine jumped into a ditch and a tire exploded. He simply must make that schoolhouse by tomorrow night and there isn't a garage within twenty miles. The third blow-out in two days and not another extra tire in the car. What luck!

Colporter. Hello, who's coming?
(*The missionary shades his eyes as he glances up the road. A young ranchman with a pitchfork over shoulder enters.*)

Colporter. Rest yourself, won't you, and have a cup of coffee?

Ranchman. Don't care if I do, stranger. Tire trouble?

C. You've said it brother, and I'm twenty miles from where I want to go.
(*Ranchman accepts cup of coffee. Drinks while missionary fumbles with his tire.*)

C. Do you know where I can get a tire to fit this car?

R. I don't know of an automobile within ten miles of here.

C.—That's bad for me.

R. May I ask what your business may be. I see that there's printing on the side of your car. (*He reads*): Colporter missionary, eh? And what might that be?

C. I'm just an ordinary preacher who goes about from one community to another where churches are few and far between. I'm very anxious to reach the Sand Stone schoolhouse by tomorrow night. I sent word that I'd be there and I never break a promise if I can help it.

R. Good for you! They need a preacher over that-away powerful bad. I'll tell you what I'll do. I'll drive you over there with a team of bronks if you help me stack alfalfa the rest of this afternoon.

C. I'm with you!
(*The missionary rising to his feet shakes hands with the young ranchman. The latter picks up pitchfork. Exit.*)

(CURTAIN)

(*Stacks of hay here and there on platform. Men talk as they stir the hay.*)

R. So you like this colporter missionary business?

C. Like it? Of course I do! Discouraged? I may get a little downhearted occasionally, but so does everybody. But at such times there's nobody around to prevent me from having a little chat with God. And look yonder to the West—a picture that only God is able to paint. This is my parish. Every day it reveals unlooked for beauties. It is never the same. I love it and I do not wish to be elsewhere. While I miss the inspiration of a city parish where the stimulus of a large audience is an advantage, yet here I have a compensation which the city pastors have not. The eagerness of the people in these isolated communities to hear the gospel is something beautiful to see. Everywhere I find just such welcome as you have given me this afternoon. Yes, I love it in this big country.

(*Curtain descends as two stand silently gazing off-stage.*)

INTERLUDE BETWEEN PARTS I AND II

Reader: The missionary sees the barren foothills and the desolation of sage brush, but he does not forget that underneath the rock hillsides there may be found silver and gold, and where sage and rock are discernible now there may appear, in time, the gold of ripening grain and the royal purple of the blossoming alfalfa. And in like manner he does not forget that beneath the rough outward characteristics of the men of the sage brush country is a heroism that has paved the way for a new country and a new civilization. The frontier missionary has real hope and a program. He is full of courage and resourceful, and like the prospector, rejoices in his task and believes in his opportunity.

PART II

(*In a pioneer's home. Family composed of father and mother, and two children have just returned from schoolhouse with the missionary who has conducted the first gospel service ever held in that section of the Intermountain country. The missionary reads Psalm*

95, verses 1-7. After which the conversation below takes place.)

Mother: Mr. Brown, we enjoyed that service in the little schoolhouse tonight. You must have noticed how everybody simply drank in your words like children half dead with thirst. It is impossible for me to tell you what this night means to me. It has been fifteen years since I have been to church. And during all this time I have longed for an occasion like this. There has not been a church service closer than twenty miles during the many years I have lived here.

Older Girl: I was never at a preaching service before. Once when I went to Centerville to visit my school teacher, I attended a Sunday school in a district schoolhouse.

Younger Girl: I don't even know what a Sunday school is like.

Father: Preacher Brown, you hit me straight between the eyes tonight with that gospel talk of yours and it jarred me way down where my heart is. I wish you would stay right here for a week and give us that kind of medicine every night. We need it up here in these bench lands. Religion sort of got away from me during the last twenty years of fighting sage brush and sand. I want to get back to the place where I belong. I heard some of the neighbors saying the same thing tonight. We want you to make our home your stopping place whenever you come this way. (*Curtain.*)

Reader: Have the elder races halted,
Do they drop and end their lesson,

Wearied over there beyond the seas?

We take up the task eternal,
And the burden and the lesson,

Pioneers, Oh, Pioneers!
All the past we leave behind,

We reach out upon a newer,
mightier world, varied world;

Fresh and strong the world we seize.

World of labor on the march,
Pioneers, Oh, Pioneers!

+ +

(*The headpiece on page 223, representing a pioneer stockade and Indian camp, was made by the children at Brooks House, Hammond, Ind.*)



CAMP-FIRE SCENE AS GIVEN AT BROOKS HOUSE

The Bible Comes to the Frontier

By RHODA E. LUNDSTEN

(Scenes depicting the Indian and pioneer life and the coming of John Mason Peck as pioneer missionary to the West. Adapted from pageant given at Brooks House by Daily Vacation Bible School, July 26, 1931, when the Baptist Covered Wagon was there.)

SCENE I—PANTOMIME

The curtain is raised; an Indian scene is shown. A woman in front of a wigwam mixes something in a bowl, kettle or basket; another woman enters with wood on her shoulders; another enters with vegetables or water; children play about; three men come in from the hunt, armed with bows and arrows; one carries an animal which is thrown down near the camp-fire. Suddenly there is excitement in camp. All look off stage. The reading is resumed.

The traders, carrying packs, enter and make advances to the Indians. The Indians make signs that they are welcome at the camp-fire. Indian men and traders sit upon the ground about the camp-fire. The peace pipe is passed—optional. The pantomime is concluded when the white men open their packs and display bright-colored cloth, strings of beads and other trinkets.

SCENE II

Reader: In the little town of Amenia, New York, where John Mason Peck was pastor, two men are returning from a church meeting. The year is 1815. One is Mr. Peck who had just resigned as pastor; the other is his friend Mr. Walker. (They talk as they walk to the center of the stage in front of curtain.)

Walker. Well, John, are you still determined to go into the West as a missionary?

Peck. Yes, my friend, I am.

W. Do you think that the Missouri Territory will ever have enough people in it to count as a real part of the United States?

P. Let me show you this map. (Takes from pocket a map.) Settlers have been coming into this territory and taking land. Already Indiana has been admitted to the Union and I understand Illinois is also seeking admission. The land is rich and fertile for farming in the southern parts, but around the south end of Lake Michigan there is nothing but dreary swamps. Fort Dearborn is about the only place where one will find the white man settled in this section. St. Louis is a thriving little town and I hear there is but one preacher of the gospel there. It is to this town that I would go and from there travel out into the new settlements, bringing the Bible with me. Soon the settlers are going to push on across the Mississippi and who knows but what sometime this territory will have farms and cities scattered throughout its entire area. The Indian still roams the forest and plain. Is he not as precious to God as the heathen of India?

W. You are right. But don't you suppose that most of these settlers have taken their Bibles into this wild country with them?

P. Undoubtedly many are doing their best to establish the Word of God in their new homes. But in this wilderness man and woman alike must work so hard to make homes and clear the

land that it is easy to forget the Bible and the One of whom it tells unless it is read and taught to them. Then, too, in the new settlements one will find many who have come for evil purposes and to whom the message of Love must be given.

W. Friend Peck, I see that there is a great need for the kind of work you have in mind. After all, if states are being made out of this territory we must have law-abiding citizens who will be a credit to our nation.

P. I am interested in the children who are growing up in this new section of our nation. I aim to see that schools are established for them.

W. How soon do you plan to start out on your mission?

P. We aim to leave as soon as word comes from the Mission Board that the churches will help with our expenses.

W. Our expenses? Who goes with you?

P. Mrs. Peck and the children, of course.

W. Now, my friend, I fear you are being foolish. Surely it is too much to expect your wife and children to undergo the hardships of a life like that.

P. Here comes Mrs. Peck now. (Mrs. P. and child or two overtake them.) You can ask her whether she thinks we are planning foolishly.

Mrs. P. Planning what foolishly?

W. Your husband has been telling me of his desire to go into the West as a missionary. I have been convinced that it is the thing for him to do, but I say that for you and the children to go would be foolish.

Mrs. P. It would be far more foolish for me to stay at home and let him bear all the hardships by himself. But, oh John (excitedly) see what I got at the post—a letter from the Board. Do open it quickly—I am anxious to hear what they say!

P. (Opens letter and reads) They'll do it! They'll do it! They voted to supply \$1,000 to cover the expenses of our trip to St. Louis and the starting of a mission. My dear! This is happiness beyond our fondest dreams!

Mrs. P. We must begin to pack right away! Won't it be wonderful to think that your dream will come true?

W. How do you folks intend to make your journey? The stage coaches do not yet travel so far into the West.

P. We'll not rely on any stage coaches. I have a staunch covered wagon to carry us and our possessions

into our new field. Thousands of others have gone over the mountains in these wagons.

Mrs. Peck. Come, we must get busy! *(They pass across the stage, talking earnestly as they go.)*

SCENE III

Reader: And so the Bible that we hold so very dear started for the West. The journey of Mr. Peck and his family was filled with danger and hardships. It took days and days to travel a few miles where now we speed along in trains, motor cars, and airplanes. Away ahead of them in the distance the settlers were establishing their homes in the wilderness. One evening two pioneer women sat outside a log cabin talking of the days in their old homes in New England,—days long ago, before they left the East to blaze the trail for others to follow.

(Curtain opens showing scene in front of cabin. It would be most effective if some semblance of a cabin would be shown. Mrs. Hilda Worth and Mrs. Mary Alden are seated on a bench occupied with sewing, knitting or some work. Dora and Grace, their children, are playing around on the ground; home-made toys or rag dolls.)

Mrs. Hilda Worth. Mary, do you ever regret having left the pretty little New England town for the hard cruel life in this new settlement? Sometimes the lonesomeness, the hard work and all, make me feel as though I just must go back to old Connecticut.

Mrs. Mary Alden. Sometimes I feel that way too. But most of the time I am too busy to let homesickness get the best of me. It helps some to know that what we are doing is making it easier for new settlers to come into the neighborhood. We do want our State to grow, you know.

Mrs. W. That is a lovely way to look at it—but oh, how I long to be back again where one can see someone beside your own family for days at a time. Just to be able to run into Aunt Priscilla's for a few minutes and listen to her gentle voice would mean all the world to me just now.

Mrs. A. Yes, the happy times we did have in the home town and the visits we had with one another! Here when the work is over it seems one is too tired to travel the dozen miles or more to see one's nearest neighbor.

Mrs. W. *(After a slight pause)* Do you remember the old singing school—

and the sleigh-rides in the winter—and the husking bees—

Mrs. A. *(Keeping on in reminiscent mood)* And the gay times we had at our quilting parties?

Mrs. W. And our missionary meetings—how I did enjoy them!—and oh, how I long to sit in the dear old church once more.

Dora. *(The girl walks to Mrs. Worth's side.)* What is a church, mother?

Mrs. W. *(Surprised, and not speaking right away.)* A church? Why Dora, don't you know? It's a place where people go to worship and listen to a man read from the Bible and tell them of God.

D. Why don't we have a church here, mother? Don't we need God?

Grace. O, we have a Bible at our house but we never read it. I saw it once in the trunk.

(Mrs. W. and Mrs. A. look at each other and shake their heads regretfully.)

Mrs. W. Yes, my dears, we do need a church and to hear about God—and I'm afraid we've forgotten how much we need it. Run on now; see if the men are coming from the woods. *(Exit children.)*

Mrs. W. Mary, I am ashamed—to think my child is ten years old and she doesn't know what a church is. Will God ever forgive me for this wrong I have done my child?

Mrs. A. They have made me ashamed too. Not for many years have we read in our Bible. We have been so busy building our homes.

Mrs. W. But what can we do? I have lived here for five years and in all that time I have heard but two sermons—one when the circuit rider came to our settlement and then at Mr. Smith's funeral. Few of us have Bibles and many do not know how to read. *(In alarm)* Did you ever think that we are forgetting to teach our children to read?

Mrs. A. Why haven't some preachers come to us? Have they forgotten us way off in these woods?

Mrs. W. Here come the men!

(Two men enter with axes over their shoulders; two boys are with them.)

Mr. A. Mary, we are to have company this evening. While we were cutting in the north woods Samuel Brown came riding by all excited. He said that a man by the name of Peck had come by his place and asked if he

might hold a meeting at one of the homes in our settlement. I asked him who this man Peck was and he said he was a preacher. Imagine that, will you? A preacher come to this God-forsaken place! *(Laughs)* And so because we have the largest cabin for miles around Samuel asked if they might meet here. Of course I said yes!

Mrs. A. *(Getting up)* John, I can't believe you! Why, just now Hilda and I were talking of how we were not doing right by our children when we have not taught them to read the Bible. Do you know that Dora and Grace do not know what a church is?

Mrs. W. Oh, I am so glad! Maybe that means that he will come to us again. Henry, we must hurry home as we can come back again for the meeting.

Mrs. A. Nonsense! Stay right here. By the way, perhaps the cabin will be too small for the folks. I understand they are sending word of the meeting for miles around and you know that a lot of people will come just for curiosity and to see their neighbors.

Mr. Worth. Samuel said that this Mr. Peck had asked the Indians from up the river to come too.

Mrs. Alden. I have an idea! It is going to be a nice still evening. Let's make a camp-fire outside and sit around the yard here.

Mrs. W. That would be just fine! It will remind us of New Testament times when the multitudes gathered outside to hear Jesus.

Mr. W. I'll help you to get the wood together for the fire, John.

(Men and boys move to rear to get wood.)

Mrs. A. *(Arm around her daughter, Grace.)* Darling, tonight we are going to take the Bible out of the trunk and hear someone read from it.

Mrs. W. And maybe some day soon, Dora, you will really know what a church is. *(Curtain closes.)*

TABLEAU

(The camp-fire scene. Quiet music is played as curtain opens, showing the camp-fire, some folks seated around it, others coming in, as many as can be conveniently arranged. Indians file in and stand or sit in group. Peck comes with a friend. Music changes to "Day is dying in the West"; group around the fire sing the chorus. Peck may read a passage of Scripture—Ps. 84 or other passage selected by the director.)

(CURTAIN)

News from the Mission Fields

An Intimate View of the Life and Work of Our Missionaries as revealed through Gleanings from their Letters and from other Sources

Baptist Loss in Earthquake at Santiago, Cuba

A letter from Miss Kathleen A. Rounds, teacher in Colegio Internacionales, Cristo, Cuba, gives an exceedingly vivid account of the recent earthquake:

Cristo is only twelve miles from Santiago, so we felt the earthquake very severely. It was at 1:13 Wednesday morning, February 3, that we were awakened by the terrible shaking of the building. What an awful sensation! Windows and doors rattled, the beds rocked, glasses and bottles on shelves fell and broke, wash basins banged to the floor. We all got up then, and there was no more sleep that night. Intermittent shocks after that awful one kept us keyed up and terrified as to what might happen next. Two of the buildings, the boys' and the girls' dormitories, stood the test with hardly a crack; but the new science building was seriously damaged, mostly on the second floor. The inside walls are badly cracked and a large part of the plaster fell. Mr. Turnbull, the auditor, was sleeping on the second floor and had a frightful experience; plaster fell all over him, but fortunately he was not hurt.

About daybreak news began to come that Santiago was practically in ruins. Those who had families and relatives there rushed down to find out the truth. They returned with harrowing tales of what they had seen and heard. Only the providential hand of God prevented a worse catastrophe, for out of all that ruin and chaos only 13 dead and 300 wounded in a city of 130,000 population is nothing short of a miracle. The walls caved in at the house of Señor Carmona, our colporter and representative of the Publication Society, yet not one of the family was injured. Part of the roof of the parsonage fell on Señor Pais, pastor of the First Baptist Church, yet he was not hurt. Constantly we are

hearing of such miraculous escapes from death.

The First Church is practically ruined, but our two other Baptist churches in different parts of the city are all right. The awful destruction was right down through the main business section of the city. If the earthquake had occurred during the daytime thousands would doubtless have been killed. Another blessing is the fact that the poor people as a whole have not suffered, for they live mostly in small wooden frame houses that are not affected by earthquakes. But the middle class and the well-to-do people live in concrete houses, hardly any of which escaped. There is scarcely a house in the aristocratic residential section of Vista Alegre that was not damaged, and some are totally ruined. Still another blessing—there were no serious fires after the earthquake; a few started but were immediately put out.

From Superintendent Robert Routledge

The Superintendent of Baptist Missions in Cuba, Robert Routledge, sends a report which covers the same facts given by Miss Rounds. He says:

You can easily imagine how much we are in need of help in Cuba at the present moment. Many of our people were on the verge of starvation before the final disaster and now every vacant lot in the city has its quota of makeshift living arrangements, tents, sheets, anything to find cover. The people are afraid to go back to their homes, and in many cases the authorities have forbidden them to do so. Our three Baptist pastors in Santiago have formed a committee together with prominent laymen and no doubt you will hear from them soon. The congregation of the First Church expect to worship in the little square just across from their ruined building until we can do something else for them. I have

told the pastor to try to get a building if a safe one can be found. The Second and Third churches expect soon to be permitted to use their own buildings, as they escaped serious damage. One is largely of wood and the other (a rented building) is low with thick walls. We are still feeling slight tremors every few hours. Our teachers and boys and girls behaved valiantly in the midst of all. In cases of disaster our Cuban churches have responded generously to outside appeals for help, Armenia, Porto Rico, etc. It is now Cuba's turn. What are the churches in the States going to do about it?

Baptist Officials on a Visit to Central America

Mrs. George Caleb Moor, President of the Woman's American Baptist Home Mission Society, and Miss Gertrude S. de Clercq, Secretary of Missions, sailed January 22nd from New York City for Managua, Nicaragua. Their itinerary includes San Salvador, Santa Ana and several other cities of Central America. The following paragraphs are taken from letters received by Mrs. Katherine S. Westfall:

In Port at Cartagena, Colombia.

We enjoyed the day spent in Barranquilla yesterday. Had luncheon with the missionaries at the Presbyterian Mission schools, and today we have had a most delightful trip in Cartagena. It surely is a quaint old city. We sail again in a half hour (3 p.m.), expect to arrive in Panama tomorrow afternoon, go over the Canal all day Sunday—and shall be in Panama on the Pacific side on Monday. We are enjoying every day of our trip. Have had a few days of rough sea, but we are good sailors and it has not affected us at all. However, a number of passengers

stayed in their rooms all day on Wednesday. It has not been so very hot yet, on the ship. Was quite warm this morning on land.

Dr. Detweiler preached last Sunday, a fine message.—*Elizabeth I. Moor.*

S.S. Santa Cecilia, en route to Puntarenas, Costa Rica.

We have greatly enjoyed every minute of this trip. Today we are sailing the Pacific, and it is beautiful. We had such a wonderful time yesterday, going through the Canal. The day was perfect. We got up before breakfast to go out on deck, just in time to see the ship go through the Gatun locks. I think they are the most interesting of the three sets—if locks go in sets. It was simply glorious crossing Gatun Lake. A buffet lunch was served on deck, and, well, we just had a great time. Everyone ought to have an opportunity to take this trip. We arrived in Balboa about two o'clock, went ashore and had a three hours' auto ride about the city and to Panama.

We saw Mr. Gregory at Cristobal, but Mrs. Gregory (formerly Miss May Covington, who was one of the two first appointees of the Woman's American Baptist Home Mission Society in El Salvador) was not at home. We were sorry to miss her.

Mr. Gregory took us for a delightful drive about Cristobal and Colon. They have entertained, in the last year, 103 mission workers, representing 23 societies or boards. They give them shelter, not meals. We enjoyed the old town of Cartagena, and, of course, saw all the things the tourists see—the old monastery where the nuns, pursued by Henry Morgan and his gang of pirates, jumped off the cliff; the old fort, city wall, etc. We had a good day at Barranquilla. Visited the Presbyterian schools, and were invited to have lunch with the teachers at the Girls' School. School was not in session. They have a good piece of property but need new buildings. I do not know just when air mail leaves Managua, so will send this from Puntarenas, where we land tomorrow.—*Gertrude S. de Clercq.*

Gospel Team at Central Philippine College

BY CLEMENTE ESPEJO

The Gospel Team is one of the religious activities of the College. It is composed of six young college men and women who have found friendship with Christ. With the initiative of Mrs. Bigelow, who acts as advisor, the Team was organized. It is a selected group, and includes a writer, a woman evangelist, a story teller, an organist, and a soloist. Its members are not theological students but ordinary Christian students who are to witness that they have found a joyous, victorious way to live.



GOSPEL TEAM, CENTRAL PHILIPPINE COLLEGE

Christ has done something in their lives that they feel is worthwhile to tell to others, so that they may share in their joy.

The Team was organized the first week in August. They have held five services at the Mission Hospital, and services at the Santa Barbara Leprosarium, in Pototan, and at the College Chapel during the evangelistic meetings. During the intersemestral vacation the Team had an interesting experience in Occidental Negros. Wherever it went it was received with enthusiasm and encouraging response, especially from the student groups.

The members of the Team sometimes wonder if they are worthy of this great opportunity that they now have. They are learning to leave everything in the hands of God; they

give themselves to Him, doing the best they can to be of service for His Kingdom. They are fully aware that God will use them in spite of their weakness and they find joy in serving Christ in this way.

Ninety-Seventh Annual Conference of the Telugu Mission

Rev. T. V. Witter of Podili sends us an account of the Conference at Nellore, December 29 to January 4. He is an expert reporter, and writes in substance as follows:

For me the Conference just closed is outstanding for its thrills. First, that of meeting again with well-trying comrades in service. Is there any fellowship on earth to compare with the fellowship among missionaries? I do not believe so. Akin to this spirit of unity among ourselves was a fresh and vivid sense of our unity in Christ felt by Telugu Christian leaders as we considered together our common tasks. All the sessions were opened to our Telugu brethren; a number of English-speaking Telugus participated, and at the closing service a prominent young leader in the Telugu Baptist Convention said with feeling: "Formerly when we returned from Conference we told our people how you conducted business and the actions taken. This time I return to tell them how you *loved* us." This new sense of fellowship augurs well for the future now when political conditions and the new national consciousness and aspirations have increased the sensitiveness of our Christian community.

This conference marks a forward step in devolution. The Central Association of the South India Mission through a continuation committee requested the transfer of the Ongole High School to Indian Christian management. Conference unanimously approved, and negotiations have been initiated for the transfer for a period of five years as requested. Our Telugu leaders have pledged themselves to raise the Rs. 900 required annually in addition to the endowment income without appealing to the churches. It is expected that the High School teachers will agree to work on a more sacrificial basis than at present and the salary savings may supply a large part of the needed sum. The Telugu

leaders put their argument this way on the Conference floor: "You have always given the Christian teachers salaries on Government scale and have never offered them service on a sacrificial basis. You have never reckoned on or appealed to their latent capacities for sacrifice. We propose to do this and are confident of a response. We stake our proposal on this hope and faith." That statement gave me another thrill.

A second step proposed and approved is the handing over to the Telugu Convention of the Bapatla Training School and the great Bapatla field, with the consent, of course, of all concerned. Negotiations are in process with all necessary safeguards. A proposal made by Rev. P. Abraham, a Telugu Convention missionary, that the Theological Seminary at Ramapatnam should be taken over by the Telugus seems impracticable at present, but it is encouraging to know that our Telugus love and want the Seminary to be truly their own. Greater efforts will be made to present the Seminary's claims to the churches and individual Christians. It cheered all to learn that the student body had increased from 29 to 66 last July. The visit of the Burma Gospel Team stirred our student community, and I confidently anticipate that a rapidly increasing number of high school and college graduates will enter the ministry. We bespeak your prayers for the new president of the Seminary, Rev. Frank P. Manley, as he enters upon his task.

The visit and messages of distinguished visitors made this Conference significant. Dr. John MacNeill, president of the Baptist World Alliance, gave us a dynamic message, and it was a privilege to welcome Mrs. MacNeill also. Sunday was memorable because of stirring messages from members of the Laymen's Foreign Missions Inquiry. Dr. Arlo Ayres Brown of Drew University spoke in the morning on the Mind of Christ, and that night President Clarence A. Barbour of Brown searched our hearts by a message on the Master's definition of life. It was a challenge to Christ-like living. It was a joy also to have with us Mr. Harper Sibley, Mr. H. R. Bowler, secretary of the Commission, and the lady secretaries, Misses Ebsen and

Carrol. We welcome such visits on the part of commissions and our foreign secretaries and all sincere friends of missions, and believe they not only bring us cheer and inspiration and valuable guidance but will result in deeper interest and more faithful support by the home constituency.

It rejoiced all to hear that baptisms for the year totaled over 6,000 and that the movement toward Christ among the Sudras is increasing in momentum. Great things are ahead of us in the Telugu Mission. We are anticipating a great ingathering from among the caste people. Mr. Schugren baptized over 100 caste converts on a single occasion. The hunger and thirst for revival is deepening, and the messages of Rev. Eric L. Quirk of the C. B. Mission, who led all devotional services and told of the wonderful experiences of grace in his mission during the last two years, were used to intensify our desire and stimulate prayer for a like revival in our American Baptist Telugu Mission. Will you not join us in prayer to that end?

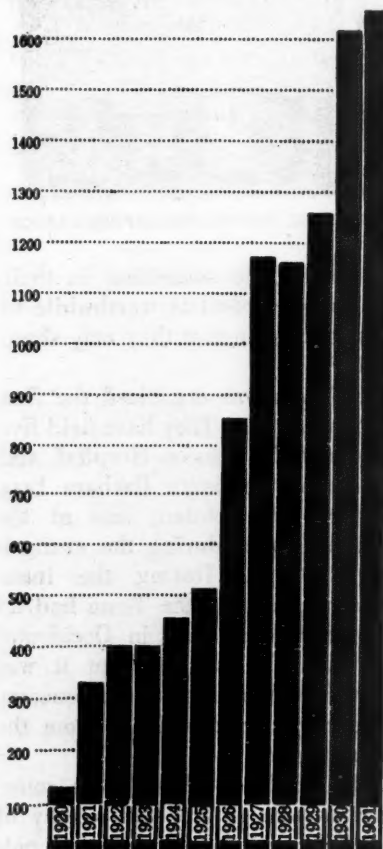


CHART SHOWING THE GROWTH IN SERVICE AT THE CAPIZ HOSPITAL, PHILIPPINE ISLANDS

A Busy Hospital in the Philippines

In the 1931 annual report of the Emmanuel Hospital at Capiz, P. I., Dr. F. W. Meyer describes the progress of this medical institution as he returned from furlough in America: "The hospital at Capiz had prospered under the direction of our able associate, Dr. Pedro Alcantara, and we rejoice in his capability and executive force, and his definite Christian stand. That small 20-bed hospital of Dr. Lerrigo's day has expanded into a 75-bed institution, with five wards, eight private rooms, X-ray department, physio-therapeutic department, separate surgical and obstetrical units, outpatient department, and a fine nurses' training school. And now we aim at two special contagious wards, beneath the present new addition. We rejoice in the goodwill of the entire province and neighboring islands. I wish I could tell you of all common-place diseases, the disgusting bolo carvings, the nauseating tropical anatomical holes, the pitiful moribund and last-minute cases, too late for relief. But all cases find admittance, irrespective of color or creed. The 'tabangi ako' or 'help me' is the daily cry, and the whole staff is ready to serve in the footsteps of the Greatest Physician, under the motto of 'Christ and the Philippines.'"

Miss Jessie C. Adams, nurse at the Hospital, reports 30 student nurses, the largest family the institution ever had, while 42 graduates are now employed in many different localities and in many different phases of nursing over the Islands. The school is kept up to the high government standards. The statistical reports show 1,653 inpatients during the year with 499 surgical operations, 758 outpatients and 1,000 anticholera injections. The accompanying graph shows vividly the rapid growth in the number of patients treated.

The income for the year was 29,176.21 pesos, of which 1,710.99 pesos represent appropriations by the Board and the Woman's Board, the large remaining balance represents gifts and fees from patients.

An Association in India Enjoys Ice Cream

In September our Jamshedpur Indian Christians entertained a group of delegates from other churches of the Balasore District. You will be interested in knowing just how our Indian friends conducted themselves as hosts. The above meeting is known as the "Quarterly Meeting" and corresponds in many ways to an associational gathering among Baptists in America. There were close to 40 delegates in attendance. To entertain such a group for four days is no mean task. I purposely left all the arrangements in the hands of the pastor and church officials. They raised the necessary funds among the church members, appointed all committees and did the actual work incidental to the conference.

When the delegates arrived at the station they were met by a committee and transportation was provided to the church some four miles away. The delegates were housed in the church basement, there being two large rooms, one for the women and one for the men. Indian people are not accustomed to many comforts. For beds the delegates used straw mats or light blankets and as they brought their beds with them they solved this problem easily.

Sessions were held in the auditorium. The speeches, sermons and discussions were very good, even if some of the sermons did stretch over an hour and a half! There was spirited competition between two of the churches for the privilege of entertaining the next conference.

You will want to know what these delegates ate and how it was prepared for them. The church is not modern in that it has no kitchen, but such a small matter could not deter our Indian friends. To the north of the building there is an ample lawn and here a temporary dining room was constructed by suspending several large tarpaulins from upright posts "planted" for the purpose. Long tables and chairs brought from the church completed the equipment and made a very attractive dry weather open-air eating place. A few feet away there is a slight terrace and in

the side of this terrace three long narrow holes were dug. A few bricks were placed in each hole and on these bricks huge "degehis" were supported over the fire. These were made of aluminum and were of the size and shape of old-fashioned cast iron washing pots used for boiling clothes. With this meager equipment an Indian cook prepared very delicious curries to be eaten with great quantities of rice. Bread and tea completed the menus mostly.

On the last night of the conference Mrs. Marsh surprised the delegates by sending over nine freezers of ice-cream which had been prepared on request by European friends. This was a real treat, as Indian people are very fond of ice-cream. One man ate three huge saucers of the popular American dish. What did our friends use for plates and knives and forks, someone asks? For plates they used leaves and for knives and forks they used their fingers! This saves dish-washing; which is a saving. Indian people can do an amazingly fine and graceful job of eating with their fingers. Mrs. Marsh and I have assayed the task several times but we are still very much in the kindergarten. Of course spoons were used for the ice cream.—*L. F. Marsh*, Jamshedpur, Bengal-Orissa.



REV. ADAM PODIN

A Splendid Service

The Christian Center at Weirton, W. Va., is serving a hot lunch to twenty or more children from the local public school. This work is supervised by Mrs. Ostergren, the wife of the Christian Center Director. Gifts of money have come from interested persons and from organizations for relief work, and Miss Rosalie Olson has bought from the wholesale firms 100 pounds of beans and 100 pounds of corn meal. The workers are doing them up in pound packages for distribution. Twelve bottles of cod liver oil have also been purchased and this goes to undernourished children and two women that have symptoms of tuberculosis.

Raising College Presidents

Many sons of Storer serve as college presidents. Storer College is a Negro Baptist school located at Harper's Ferry. A letter from President Henry T. McDonald says that three sons of Storer are now serving as college presidents—Frank J. Peck (Class 1880) has directed the destinies of Western University, Quindaro, Kansas, for some years. This is a state supported school. Robert P. Sims (Class 1893) has invested a goodly number of years in building Bluefield State College, Bluefield, W. Va. This is a state institution. Charles W. Florence (Class 1909) is entering successfully upon his first year as the President of Lincoln University, Jefferson City, Mo. This is a state owned university.

Adam Podin Honored by Estonian Government

Rev. Adam Podin, the 25th anniversary of whose mission work among lepers and prisoners in Estonia was reported on page 168 in the March issue of *MISSIONS*, was recently honored by the government in recognition of his ministry of mercy to these unfortunates. The photograph shows him with the heavy gold medal cross pinned to his coat. In reporting this Mrs. Podin wrote, "This is the first time that it ever happened in our country that a Baptist has been given such an honor."

Personal Notes

During January and February Mrs. Edwin H. Kinney, Christian Americanization Secretary, was a deputation speaker for the Board of Missionary Cooperation. While in Columbia River territory she visited the Japanese Woman's Home in Seattle. From various directions came fine reports about all that the three missionaries at the Home mean not only to the Japanese, but in their influence on the Baptists generally. In addition to her speaking appointments Mrs. Kinney made a general survey of the Christian Americanization work in Columbia River District and Northern California.

Mrs. Adah H. Boyce, Missionary Supervisor for the Eastern and Central Divisions was a guest speaker at the February meeting of the Board of the Woman's American Baptist Home Mission Society. After visiting mission stations in New England, New York, Pennsylvania and New Jersey, she reported encouraging progress in the work in spite of many handicaps which the missionaries are facing.

Mrs. W. A. Goudie of Alaska writes: "I greatly enjoy the correspondence with donors and have written to some people so many times that they seem like old friends. I mailed 91 letters on the last boat, and have 45 to go on the boat tomorrow." Everyone is well and happy. It is marvelous that in our more than five years at the Orphanage there has been no epidemic, just the usual number of colds which follow a sudden change in temperature.

We love Alaska and are so grateful for the interest that people throughout the Territory are showing in the work we are doing for it."

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I cannot tell you how proud I am of my prize, *John Bunyan the Man*. My wish is, may you have many new subscribers for the year. No one knows what they are missing by not having *MISSIONS* to read. I thank you very, very much for the book you selected for me. I hope to continue working for and reading *MISSIONS*.—*Hattie Lovelace, Quincy, Ill.*

A Worthwhile Institute

An all-day Christian Americanization Institute was held in the First Baptist Church, Philadelphia, on January 12. The new chairman for Eastern Pennsylvania, Mrs. Willard McCrossen, presided. She conducted a

"Teaching Forum" in a most efficient and helpful way. Mrs. McCrossen was formerly Christian Americanization missionary for Chicago. Every association in Eastern Pennsylvania in which "C. A." work is being done was represented.

The Plain Facts of a Distressing Situation

(In the following plain statement Mrs. Katherine S. Westfall, the Executive Secretary of the Woman's American Baptist Home Mission Society, sets forth the situation in which her Society finds itself and the action which the financial conditions have necessitated. Retrenchment in mission work is always distressing, since it involves human values. MISSIONS does not see how the case could be put more impressively than Mrs. Westfall has put it. The facts speak louder than words.)

Adding to the Baptist Unemployed

When one sees the long bread lines in a great city and the groups of men and women standing outside the employment agencies waiting for some opportunity to earn money, one realizes how desperate it is to be without means and without employment. Yet, does our Northern Baptist constituency realize that since the societies are not receiving money sufficient to pay the missionaries and other workers, it means adding to the number of those unemployed?

Last July, upon the request that we reduce our expenditures, the Woman's American Baptist Home Mission Society studied its obligations and as a result of the request released twenty appointees. These releases came mostly in the larger cities or communities where there never was more serious need than there is today. Men and women and children need just the sympathy and help which is given through the loving ministry of the workers, and it is a time when those in great distress turn to our Christian Centers not only for material help, but for spiritual strength. These releasements were

made in such great Centers as the Italian work in Philadelphia, Judson Neighborhood House in New York City, Brooks and Katherine Houses in Northern Indiana, and many other needy places.

In addition to the missionaries withdrawn, drastic reductions have been made in the administrative and other departments of the work. A vacancy caused by the resignation and marriage of one of the secretaries has not been filled. A stenographer has been released out of our small office force. Field appropriations and medical assistance have been reduced. All these reductions place additional burdens upon those left to carry on.

In January the Finance Committee of the Northern Baptist Convention advised us that there was little prospect of any increase in receipts for some time and that our plans for the new year should be made with this in view. A further study of expenditures was made, and at a recent Board meeting it was decided to release four additional appointees, these four being in the work on the Western coast.

This account of the efforts of one society to come within the bounds of possible receipts we hope will stimulate our Baptist people and every church to endeavor to meet the goals which they have set before them and to provide sufficient income to prevent further reductions. We sympathize with those who are in desperate financial straits, but there are many who can share in the Maintenance Plan and in other ways make good the losses which come not from choice, but from necessity.—*Katherine S. Westfall, Executive Secretary.*

The Board of Missionary Cooperation

To Record Gifts In Terms of Days

In the final period of the year many churches are using a Daymeter that has been designed to record the time represented by the commitments of those who give the income of a stated period. This Daymeter requires for its manufacture only a sheet of cardboard, some strips of paper, and a proper pen or brush with which to mark the dial and do the lettering. State offices will supply a leaflet containing full directions. The idea is to register the days as they are reported, and as the time total grows, to show the months and years. Besides the central Daymeter for the church, extra ones can easily be provided for the Sunday school, Bible class, etc.

Pleased His Northern Audiences

An enthusiastic meeting at Charleston, West Virginia, inaugurated the series for which Dr. F. F. Brown of Knoxville, Tennessee, and Dr. W. H. Bowler were scheduled. Dr. Brown, who is executive secretary of the Promotional Committee of the Southern Baptist Convention, delighted the Charleston audience. This success was repeated in Huntington, where a large evening meeting was preceded by conferences with leaders on the Every Member Canvass. Going on to Chicago, where the Brown-Bowler team was scheduled for three appearances on successive days, the first meeting was with 175 picked delegates from 20 West Side churches. Carlos M. Dinsmore, who is again engaged on Community Canvass service in the Chicago area, reported that a profound and gratifying impression was made by the two executive secretaries. After Chicago, Brown-Bowler meetings or conferences were held in the following cities: Dayton, Columbus and Akron, Ohio; Elmira, Johnson City, Syracuse, Herkimer and Albany, N. Y.;

DAYMETER



for recording
number
of SUBSTITUTE DAYS
MAINTENANCE MOVEMENT

Scranton, Pa., and Providence, R. I. All reports agreed that Dr. Brown captivated his Northern audiences. He has pathos, humor and inspiration. Moreover, his message directly applied to and emphasized the values of the Every Member Canvass, the advancement of which was the purpose of undertaking this tour.

Much Is Hoped for from the Maintenance Movement

Bright spots on the financial map are not easy to find. This is as true of missionary budgets as of any other department of finance. Through most of the year Northern Baptist missionary receipts maintained a level equal to about 93 per cent of last year's record. Then the percentage dropped to 90, and, of course, only the returns for the last collection period, reported on in May, will show the outcome for the year as a whole.

In any event it is certain that from now until the end of the fiscal year, April 30, the active supporters of missions will exert themselves to the utmost in behalf of the unified missionary budget. The Maintenance Movement has gained such momentum that it will favorably affect the receipts from every state. It will not be possible to report accurately on the results of this plan, but its favor-

able reception by the churches and the local efforts made to enrol as many Substitute Givers as possible are most encouraging. With only two months of the fiscal year remaining, it was possible to make a report of unified budget receipts at the end of February that showed a gain in seven states for the month preceding. The month before that, not a single state in the list was up to the mark of the previous year. The seven that were on the up grade in February were: Connecticut, Idaho, Kansas, Massachusetts, Nebraska, New York State and West Virginia. However, too much must not be inferred from the fact that a state's missionary giving rises or falls in a given month, for various factors have to be considered, including the high or low level reached in the month of the preceding year with which comparison is made. The fact is that every monthly report this year has borne witness to the loyal endeavor of Northern Baptists, in the face of all difficulties, to stand by the missionary enterprises of the denomination. The Maintenance Movement will continue right up until the end of April and, indeed, it may be more productive in April than in any other month.

At the beginning of the Maintenance Movement the secretaries, field workers and members of the office staff of The American Baptist Home Mission Society agreed to contribute 10 per cent of their salaries as designated gifts for the missionary work of the Society under the Unified Budget Plan. By April 30th, these extra contributions will amount to over \$4,000 to help the "Pinch Hitters" in the churches counteract the lessening receipts due to unemployment.

Metropolitan New York Baptist Board of Missionary Cooperation voted a recommendation that all pastors of churches in the Southern New York and Long Island Associations give opportunity in connection with

their various meetings for participation of their members in the Maintenance Movement.

"We are making the plan the project of the School of World Friendship of which I am dean this year," said Mrs. R. L. Bogardus of Pasadena, California, "and we are also combining it with the Easter offering, as suggested, and adopting various methods of publicity. I took the 'Substitute' leaflet and prepared a half-page notice for our bulletin. The morning our pledge card is distributed, which will be two weeks before Easter, President Mattison B. Jones will give the address. Both for Sunday morning services and for prayer meetings we will have four-minute speakers."

"I wish you could have heard Dr. Arbuckle," said a member of the First Church of Newton Centre, Mass., "present the Maintenance Movement to our church. It would have gladdened your heart as it did mine. He took plenty of time and did it thoroughly."

Pastors, colporters, board members, women, laymen and young people are all included in the stack of commitment cards that have come to headquarters from all parts of Montana and Idaho. The movement in these states seems to gain strength from week to week, and it now looks as though it would bring our receipts for missionary work up to the level of last year. Pray for victory.

"We believe you will be inter-

ested to know the result of the Maintenance Movement in one church," said Secretary Ralph T. Andem, in a letter to Michigan pastors, "a church where perhaps we would think it was least likely to bring about any results. This church has only six members working at the present time, yet they sent in as a Maintenance Gift an amount twice the size of their whole monthly quota for missions."

"We believe this plan will bring remarkable results," said Frank Anderson, of Iowa, "if carefully presented by the pastors, and the people given the opportunity to respond. We never can tell just what sacrifice some people will make for the cause of Christ when once the need is laid upon their hearts."

The National Council of Northern Baptist Men

"Pinch-Hitters"

As a means of enlisting the interest of men in the Maintenance Movement "Pinch-Hitters Clubs" are being organized by laymen in local churches throughout the Northern Baptist Convention. Members of these clubs include men who have made substitute gifts. The Cañon City Church, Colorado, was the first to report the organization of such a club, and the Men's Councils of Iowa and Ohio are seeking to secure "Pinch-Hitters" in all of the churches within their states.

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Laymen Cooperate in the Community Canvass

In all the states where the Baptist Community Canvass is being projected laymen are taking an active part. In several states the members of the State Men's Council are supplying much of the leadership for this effort. In Massachusetts Harry A. Gilman, J. A. Patch and W. L. Oldroyd have given valuable assistance. In Ohio, A. J. Hudson, state chairman of men's work, is

also state chairman of the canvass committee and has had the able assistance of a number of laymen throughout the state. Prof. Lemuel F. Smith, leader of the Men's Council in Michigan, is for the second year directing the work of the state canvass committee in a very efficient manner. Everywhere laymen are participating in the Every Member Canvass effort in the local church.

The National Council of Northern Baptist Men heartily endorses the Every Member Canvass as the most satisfactory method of financing the local church.

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Western Men Active

W. G. Boyle, representing the National Council, is just completing a two months' tour of the West in which he has visited eleven states. Under the direction of state chairmen of men's work, assisted by the state office, conferences for men have been arranged and Mr. Boyle has met with groups in many of the important centers of Kansas, Colorado, Arizona, Southern California, North-

ern California, Oregon, Washington, Idaho, Montana, Wyoming and Missouri, discussing with them the place of men's work in the local church. In all of these states he reports a steady growth in the men's movement, resulting in the discovery of new leadership and the enlistment of a larger number of men in the work of the local churches and the denomination.

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Thirteen Hundred Men Contacted

F. C. Rhodes, chairman of men's work for Indiana, reports that during the recent visit of A. F. Williams to that state he contacted more than 1,300 men in the various conferences which he held. As a result of these conferences men are going out to hold meetings with groups in other centers, and Mr. Rhodes estimates that 5,000 men will be reached before the end of the year. Other states where Mr. Williams has given valuable service include Illinois, Iowa, Nebraska, South and North Dakota, Minnesota, Wisconsin, Michigan and Ohio.

Northern Baptist Men at the San Francisco Convention

The National Council of Northern Baptist Men is preparing to have an important place in the program of the Northern Baptist Convention in San Francisco this coming July 12-17. The plans include a series of round-table conferences on men's work in the local church. These will be led by prominent laymen. The annual meeting of the National Council will be an interesting feature, and the men's banquet promises to be an outstanding event. A large attendance is expected at the Men's Bible Class Convention on Sunday morning.

An automobile trip to California might be made a wonderful vacation with a definite goal. Then the scenic glories are unparalleled, whether one goes by auto, train, or airplane. Local councils should plan to have a representative, who could bring back personal report and inspiration reaching throughout the country.

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Special Men's Programs

There has been an unusual interest on the part of laymen in the Three Sunday Evening Programs for Men, suggested by the National Council for use during this year. The first was "Men and Missions," Sunday, November 15, commemorating the 125th anniversary of the Haystack Prayer Meeting, and the 100th anniversary of the writing of the hymn "America." The pageant "Haystack Harvest," written by Dr. C. M. Gallup, was the principal feature of this program. On February 21 the men observed the 200th anniversary of the birth of George Washington. The third program is a "Father and Son" round-up, planned for a Sunday evening in May. Pastors desiring an outline of the program for the May meeting may secure it by writing to the National Council, 152 Madison Avenue, New York.

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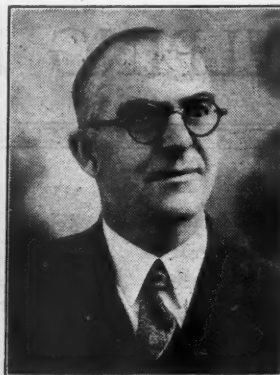
Program of the Massachusetts Men's Council

The Council consists of sixteen men, one representative from each of the fifteen associations and the chairman, J. A. Patch.

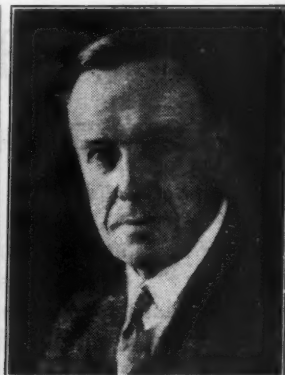
STATE CHAIRMEN OF MEN'S WORK



MR. E. M. D. BRACKER,
ILLINOIS



MR. WM. S. MADDOCKS,
RHODE ISLAND



MR. J. A. PATCH,
MASSACHUSETTS

A meeting of the State Council was held in Boston during the week of December 14th. Some of the features included in the program for the coming months are:

1. The maintenance of a page or department for men's work in the State Convention bulletin.
2. The endorsement and support of the "Maintenance Movement" being projected by the denomination.
3. The survey of all churches in each association by associational chairmen to secure information regarding men's work. These associational men to report at the January meeting of the State Council.
4. A follow-up of the local church survey to secure the action of men's groups in as many as possible of the churches in the development of the men's work throughout the state.
5. The responsibility for securing good attendance at the "Two Presidents" meeting to be held in Boston in January.
6. The building of a list of key laymen to include one from every church in the state.
7. The circularization of key laymen in the interests of the Every Member Canvass effort.
8. Responsibility given to associational chairmen for promoting attendance of men at evening sessions of mid-year associational meetings.
9. Definite plans for a state laymen's retreat to be held on a Saturday and Sunday in the autumn of 1932, date not yet determined.

Who's Who of the State Chairmen

J. A. Patch, vice-president of E. L. Patch Company, Manufacturing Chemists, Stoneham, Mass., was for twenty years professor of chemistry in American University at Bierut, Syria. He has traveled extensively in Palestine and adjoining countries, and is author of a large number of articles in the International Standard Bible Encyclopædia.

William S. Maddocks, since his graduation at the University of Maine in 1905, has held responsible positions with several important manufacturing and engineering companies. He is sales engineer for the Narragansett Electric Company, Providence. His home is in Georgiaville. He is proving a capable leader for the men of Rhode Island.

E. M. D. Bracker of Galesburg, is a graduate of the University of Illinois, and was in turn a member of the faculty of Berea College, Purdue University, and Oregon Agricultural College. In 1918 he became farm advisor in Knox county, and since 1923 has been engaged in the general insurance business. He owns and operates a large farm and also has business interests. He is a prominent worker in the First Baptist Church of Galesburg.

It is the laymen of this quality of leadership who are giving a steady growth and solidity to the influence and effectiveness of the men's work.



HELPING HAND

New Hospital Buildings Already Crowded

When the fine new buildings of the Nellore Woman's Hospital were completed last year it was expected that they would accommodate all the patients for years to come. But the splendid work of the women doctors there has made the hospital so popular that already they are crowded. Dr. Benjamin writes: "We had thought that with all our new room we would be able to accommodate our patients inside for a few years, but it has not turned out so. The general ward, the children's ward and the medical ward patients have been too many and the overflow has had to be put on the veranda. The maternity ward has been so crowded that the patients have had to be transferred to other rooms after a few days. The past year we have had more in-patients than ever before, many of them destitute and unable to pay for the necessary food. It is of no use to give medicine only to a patient who is suffering from a disease due to food deficiency. We have had many cases of beriberi and several had cases of scurvy among women who have observed a very strict diet before and after childbirth by eating nothing but rice.

"The village dispensary work has gone on much as usual with a weekly trip lasting a whole day. Many other villages have made requests that we visit them regularly but funds do not permit. Our ambulance has been of the greatest service both for the village work and for use in the towns. This year we have had 49 nurses in training, more than in any previous year. In addition we have had six Indian staff nurses. All of the 22 Juniors and Seniors passed their examinations, eleven with distinction, giving our training school first place among those in the South India Christian Medical Association.



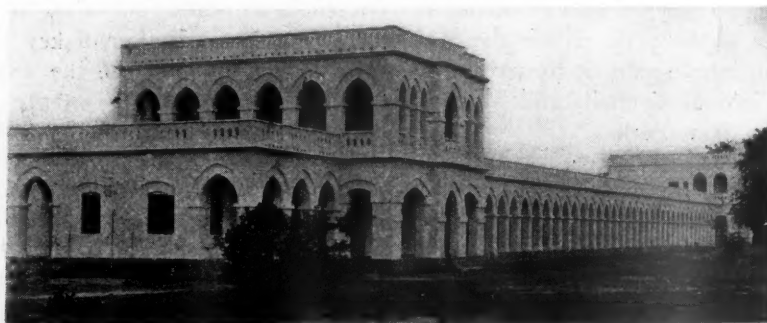
MEDICAL STAFF AT NELLORE WOMEN'S HOSPITAL, DR. LENA BENJAMIN IN CENTER

"We feel that one of the most important parts of our evangelistic work has been the spreading of the gospel among the caste people. Hundreds have listened with the greatest interest and not a few have privately confessed faith in Christ. As they take this interest back to their homes it cannot but have an effect in the whole social fabric. We are longing for and expecting a great in-gathering from among them in the near future. Last year there were 2,053 in-patients and 38,931 out-patients cared for by this hospital."

A Disciple of Christ In Japan

One day three Japanese friends went with me to the "Happy Life

Leper Hospital," where Mrs. Ono, my friend of more than 20 years, is spending her life in service. I knew Mrs. Ono first when she entered Shokei Girls' School, our Baptist High School in Sendai. After her graduation she was my helper for a year or two, going to the country with me and helping in the women's and children's work. She married a Christian man in Tokyo, but her husband died as the result of injuries at the time of the great earthquake. She lost her little one, too. Her lonely heart went out to the lepers in Akashi and for nine years she has given them her life. Men and women, old and young, despised by the community, deserted by their families, some of them with no money, have found a "heart-mother" in her. Her hands change the bandages on the diseased bodies, comb the hair of the women whose own hands are crippled by the disease, prepare the hot water bottles and put them in the beds in the winter, and do all the things that need to be done to give comfort and joy. Lately the financial burden, sometimes almost too great to be borne, has fallen on her shoulders, too. One day I said to her, "How do you live?" and she smiled and said, "I have enough to eat." Her food is the same as theirs and her home is with them. It is not a Christian hospital but she is a Christian, and through her efforts and her beautiful self-effacing Christ-like life half of the patients have been led to Christ. Their bodies are crippled but their faces beam with the light of Christ, and when one sees her face, the words written about Stephen come to mind, "And all saw



BAPTIST MISSION HOSPITAL FOR WOMEN AND CHILDREN, NELLORE, INDIA



EASTER PAGEANT AT SHANGHAI COLLEGE

his face as it had been the face of an angel."

To the blind she is very careful not to say how beautiful the flowers are, but to get those of sweet fragrance for them. She tries to get her "children" to rejoice and give thanks for what they have rather than mourn for what they have not, so it is a place of rejoicing and singing.

We came back home wondering why we had been given so much and why we weren't more grateful. We were awed by the gratitude that we had seen on these poor faces and especially in the face of the one who is giving her life, and counts the sacrifice a joy, for those who are constantly in the shadow of death and yet continue to live.—*Amy Acock, Himeji, Japan.*

Pioneering in Education In Assam

Visitors to Gauhati, Assam, are always impressed with Satribari School and its simplicity fitted to the needs of girls who are to return to the life and customs of their own villages. It was Miss Isabella Wilson who suggested and inaugurated the cottage plan in the school she had started in 1895. The girls of each cottage raise their own vegetables, plan their own meals, cook and wash and clean as part of their daily school work. As a result of her touring in the jungle villages, living

among the people in their simple way, Miss Wilson realized that her school girls, who were to be the Christian leaders, should be able to teach their neighbors something of sanitary living conditions, profitable gardening and the care of children. Her plan has proved so sensible and so popular that it has been adopted in other mission stations.

Miss Wilson has been a missionary in Assam for 35 years. When she first went to Gauhati in 1895 she found only a two-roomed bungalow and no work for women and children. Her first little school was held under a large tree. Visiting the zenanas was hard work, for since Gauhati was a holy Hindu city the women were not anxious to hear about Christianity and the Hindu priests did not want her to enter the homes. Gradually Miss Wilson won their confidence, and today missionaries can visit almost any home.

In those early days it was a rare thing to find in a village more than one or two women who could read, and education for girls was looked upon distrustfully. Miss Wilson won the love of the women by living among them, often in a tiny grass hut, and teaching them herself. When after 15 years she suggested a boarding school, she was able to obtain the most promising girls to train. At first she and her helper, Miss Holmes, lived in one of the cot-

tages while their pupils lived in the other. She wrote "Simple? Yes, the simple life indeed. And oh, such wonderful and happy days as we had. We got to know and understand the girls and souls were born again."

An Easter Pageant in An Oriental Setting

Last year the students and faculty of Shanghai College gave an Easter pageant that was a beautiful sermon to all who saw it. Every one had been awakened at four o'clock by a group of twenty students who went out singing Easter carols. On a knoll by the river bank was the scene outside the garden gate on Easter morning made to look more like a garden by the many flowers that covered it. Mary, the mother of Jesus, sat on a stone seat while the other two Marys were gone to the tomb to return later. While they were gone children whom Christ had healed came bringing flowers and stopped to talk with her. Angels with orchid wings appeared to guard the tomb. The sun through the fringe of bamboo trees created an impression so lovely as to be almost unreal.

New Literature

Among the new free literature is "He Who Gives," an Indian parable rewritten by Elizabeth Vickland, and "The Spirit of Washington," a leaflet about the budget. "The Late Sally" is a new little playlet about White Cross work and may be secured at headquarters for ten cents.

What Our Readers Say

Many thanks for the fine book sent me. Our family numbers eight and we all like Coe Hayne as an author. We are reading *Vanguard of the Caravans* aloud and thoroughly enjoy it. We all like *MISSIONS* and all like to find the answers to the questions. We would look for the answers even if there were no prizes offered. Thanks again for the book. *We also like the new type used by MISSIONS.* It makes the reading of the magazine more of a pleasure. Our best wishes for the success of *MISSIONS*.—*Mrs. H. H. La Follette, Fort Madison, Iowa.*



TIDINGS



CHILDREN FEEDING THE CHICKENS AT KODIAK ORPHANAGE

Kodiak Orphanage—the Only Baptist Work in Alaska

Important Dates and Facts

Dr. Sheldon Jackson, United States Commissioner of Education in Alaska, and Mr. W. E. Roscoe, a government teacher, first aroused interest in the neglected children of Alaska.

In 1886 Mrs. W. E. Roscoe was appointed by the Woman's Baptist Home Mission Society of New England as the first Baptist missionary to Alaska.

In December, 1891, the Board of the Woman's Baptist Home Mission Society of New England voted to build an orphanage on Wood Island, Alaska, and Mr. W. E. Roscoe was later engaged to superintend the erection of the building.

May 9, 1893, Mr. W. E. Roscoe took up a claim to 640 acres of land on Wood Island to be used for mission purposes.

July 4, 1893, the first child, Odotia, was received in the Orphanage.

On July 26, 1896, a church was organized with five members and the following spring a chapel, the only Baptist church edifice in Alaska, was built.

March 1, 1925, a fire totally destroyed the Orphanage building.

A gift of \$40,000 from the Golden Anniversary Fund of the Woman's

American Baptist Home Mission Society was used in the erection of a new building, which was occupied by the Orphanage family on Thanksgiving Day, 1926.

December 1, 1931, there were 64 children in the Orphanage ranging in age from one to seventeen years. The staff of workers includes the superintendent and his wife, the girls' matron, the boys' matron, and the kitchen matron.

Superintendent W. A. Goudie Tells About Kodiak

Nothing would give the children and the workers at Kodiak Baptist Orphanage more joy than for you to step in at any time of day or night and see for yourself just how things are done and what is being done. Just now the children are having an attack of colds, not serious but unpleasant. However, we have had scarcely any sickness during the past year. A short time ago someone wrote asking how, with so many children, we could escape sickness in Alaska. One of the matrons answered thus: "Regular habits, good wholesome food well prepared, fresh milk, eggs, etc., and lots of water inside and out." I would add to this list, "close individual attention."

Our hearts were all made glad when one of our boys, Andy McKeon, went to Bacone, Oklahoma. The chances here in Alaska are so limited and the moral influence so low that it is very hard for a young person to stand against the many tendencies to rob them of the better things in life. Andy worked in the cannery to pay for his traveling expenses which shows that he really wanted to go to Bacone. Good reports of him have come to us.

Our number now stands at 64 children besides the workers and our own two boys, Billie and Charles. Just recently three children have come to us; two from one family in which the father was drowned and the mother died from wounds inflicted in a drunken brawl. The other, a sweet little girl of four, was given up by her father and mother. When such cases as these come I do not wonder that Christ blessed the little children. As I look into their faces I often say to myself, "If it were not for Christ where would these poor children be?" Many of them would not even see manhood or womanhood.

Thanksgiving Day was a happy time with a special service at 11:00 o'clock. While the rest of us looked on, three girls and three of the older boys opened six White Cross boxes which had been sent from different churches. Could you have seen the children it would have made you glad, I am sure. We had for dinner



CHARLES GOUDIE AND A "BIG CATCH"



MISS ELSIE E. TRYON

chicken, potatoes, carrots, peas and pumpkin pie. One of the older girls said to me the day before Thanksgiving, "We are having so many good things and so many people are having so little." I told her, "Yes, we have many things to be thankful for." Knowing their backgrounds I could truthfully tell the children that they themselves were my greatest cause of thanksgiving.

Three years ago a little girl of eight came to the Orphanage. Her mother, who was a very bad character, died about a year ago. As I talked with the child she cried and said that she did not want to be like her mother. She is a promising girl and if she can have a chance I am quite sure she will be able to do something worth while.

I have observed this among the children, that they try to compare our teaching and living with that of people they know and know about. Whenever teaching and living do not harmonize the children are very slow to accept the *real vital Christian principle*. With their background we too would be slow to accept some other way of life about which we had heard, but had not seen its power in the lives of those about us. Therefore our task is a very slow one. The Scripture is true,—"In the morning sow thy seed." As it takes many years to make a forest, so it takes many years to make a Christian nation.

The Christmas Rush At Kodiak

Even though we live in a little world all by ourselves, we too get into the Christmas rush. One boat brought us 75 packages, and this number does not include the many personal packages. Through the generosity of our friends in the States we were able to present gifts to our children. On Christmas morning this was what we heard. "Look! Look! I asked for a train, and I got it!" "I got a doll!" "I got an airplane!" Two business firms at Kodiak gave us oranges, apples and candy for all our children.

We are very fortunate in having Christian schoolteachers and a beautiful program was given by the school children, under the supervision of their teachers. Christmas Eve all the people on the Island gathered in our dining room to enjoy the program, each one receiving two gifts besides candy, nuts and apples. Christmas morning our children received their packages, then he or she sought a corner or remote place, turned his back to the crowd and the tree which was the center of attraction and opened his package. Each child was completely absorbed in his own Christmas gifts. After trying out his toys, he would bundle them all together and show them to us. A little two-year-old received a toy dog. He immediately kissed it, loved it, and kissed it again and again. Another little fellow received a top and how

proud he was when he could spin it. He would run from one worker to the other showing his new accomplishment.

This year Mr. and Mrs. Goudie gave a New Year's party. The first part of the evening was spent playing games, the latter part in a devotional service.—Adena Sorenson.

DEDICATED FOR SERVICE

The February communion service at the Central Baptist Church in New York City was especially impressive. Through the thoughtfulness of the pastor, Dr. John F. Fraser, one of the members, Miss Elsie E. Tryon, was dedicated as a missionary nurse to serve in the Hospital Latino-Americano at Puebla, Mexico. Miss Tryon is well prepared for mission work as she has spent three years in the National Bible Institute in New York and has just graduated with honors from the Mount Sinai Hospital School of Nursing. She was born in Spartansburg, Pa., but now claims North Syracuse, N. Y., as her home. Even before her birth, her parents dedicated their child to Christian service. Although never coerced into choosing this path, she was brought up in a warm Christian atmosphere, so full of missionary enthusiasm that her choice was almost inevitable. First wanting to be a doctor, Miss Tryon later changed to the nurse's profession.

(Continued on page 254)



KODIAK CHILDREN STARTING OUT FOR BLUEBERRIES



FROM THE WORLD FIELDS



REV. and MRS. WILLIAM WYND have been serving as missionaries of the American Baptist Foreign Mission Society in Japan for over 40 years. They returned to the homeland in the summer of 1931. A fellow missionary says of them: "They will be missed in Japan as few have been missed. Their contribution has been so largely the touch of their own consecrated lives upon the hearts of those who have known them that in a peculiar sense their places cannot be taken. The quality of the living that has been demonstrated by the Wynds will continue as an inspiration to us all."

+ + +

"EVERYBODY IS TAKING part in evangelism at Pyinmana," writes Rev. Brayton C. Case from this Burma station. "This week six teams were out and last week five teams. Groups keep going to the bazaars to preach and demonstrate both agricultural methods and Christianity. We are happy to find that in many places the hearts of these people have been prepared for the message we bring."

+ + +

DR. JOHN E. CUMMINGS, after 44 years at Henzada, Burma, will retire from active service. Mrs. Cummings has served for nearly 35 years, a worthy contribution to mission work.

+ + +

BAPTISTS IN JAPAN have been greatly helped during the last year by the presence of various commissions sent out from America to see how we are getting along and to enquire as to methods of progress, reports Rev. H. B. Benninghoff of Tokyo, Japan. "Dr. C. H. Sears of the New York City Mission Society and Dr. and Mrs. F. W. Padelford of the Board of Education have helped to bring us in touch with the home

base. In personal contact and in conference they have made real contributions to our Baptist group as

well as to the wider interdenominational area."

+ + +

Electric Bells in Congo *Necessity is again the mother of invention.*

The sound of the five o'clock bell reminds me that you have not heard of the new development on the Congo field at Kimpe . . . electric bells. Our crowded school and work program means that a complicated series of bells or other signals were needed in the course of the day; and we found it hard to make sure that the persons responsible would always be punctual. So I was asked to find a way out.

We have one excellent clock, very reliable, which strikes hours and quarters on four bells and seldom goes wrong. After quite a bit of experimentation I succeeded in building into it a device to close an electrical contact for about fifteen seconds every five minutes, and added to its back a big wheel which rotates once in 24 hours and carries a wooden disk with several rows of holes in it, 288 holes in each row, one for each five minutes of the whole day. Pins inserted in these holes pass between brushes and so complete a circuit through electric bells at the times for which the pins are set up. We have two different programs, one for the chapel and work bells and the other for school only. Saturday it changes automatically to the Saturday afternoon and Sunday program, and back again before dawn on Monday.

The materials I used were mostly parts from a boy's toy Meccano set. It took a fair amount of adjusting to get it to work accurately but it goes beautifully now and makes the hours much more regular than they used to be.—George W. Carpenter.

THE CONGO NEWS LETTER contributes the following Ntondo news: Dr. and Mrs. George W. Wescott are a welcome addition to the staff here. Miss Hagquist, who has been carrying on all the medical work, reports 227 patients receiving treatment for sleeping sickness, together with a large dispensary work. At least 275 are in residence on the hospital compound. Boys who are under medical care are given such work as they are able to do, clothes, food and the opportunity to attend school. Hospital evangelism has been added and regular services are held each day. A resident Bible woman gives instruction in Christian living.

+ + +

SEVERAL NEW VILLAGES in the northeastern section of Manipur State, Assam, have yielded to the claims of Christianity. Rev. William Pettigrew of Kangpokpi tells of a village of about 100 houses of which members from 85 have already accepted Christ. The chief, or headman of the village, is not in sympathy with this new movement but he is greatly in the minority. Time will show what he does to hinder the work. These people are of the Naga tribes.

+ + +

FROM PANITAN, a town near Capiz, Philippine Islands, word comes of advance work. Three years ago a Sunday school was started there, in the home of a teacher. When the first candidates were baptized there was much mud and stone throwing. A few weeks ago a baptismal service of a different nature was held. The small company of believers has quietly borne all the insults and continued in their quiet way and now they are contemplating building a little church of their own.

Department of Missionary Education



TENTS AT CAMP CORBLY, PENNSYLVANIA

A VARIED SUMMER PROGRAM

This is the time of year when plans for mission study should be laid for next fall and winter. Leaders for these classes should be decided upon and urged to attend one of the numerous Summer Conferences or Baptist Assemblies where the new books are to be taught. What more fascinating themes could be before us for the coming year than "China" and "The American Indian?" Why not send your best teachers to these summer schools? It will be money invested which will come back into the church in the form of service. Decide ahead of time which books will be used in each group and give your leaders a chance to choose their classes in the summer conference with this in view, and lo, the question of where to find leaders for your mission study classes will be settled.

Missionary Education Movement Conferences

June 28-July 8—Silver Bay, N. Y.
June 28-July 6—Blue Ridge, N. C.
July 5-15—Asilomar, Calif.
July 26-Aug. 5—Seabeck, Wash.

Women's Interdenominational Schools of Missions

June 1-5—Minneapolis, Minn.
June 22-28—Winona Lake, Ind.
June 24-31—Boulder, Colo.
June 27-July 4—Lake Geneva, Wis.
June 28-July 6—Chambersburg, Pa.
July 2-9—Mt. Hermon, Calif.
July 5-12—Northfield, Mass. (Home)
July 11-15—Bethesda, Ohio
July 12-20—Northfield, Mass. (Foreign)
Aug. 14-19—Chautauqua, N. Y.
Aug. 21-27—Chautauqua, N. Y. (Foreign)
Sept. 24-30—Los Angeles, Calif.

Baptist Summer Assemblies and Women's House Parties

June 18-25—Mt. Carroll, Ill.
June 20-July 1—Scott City, Kans.
June 27-July 8—Prescott, Ariz.
June 27-July 8—Hightstown, N. J.
June 29-July 4—Chetek, Wis.
July 2-9—Long Branch, N. J.
July 5-16—Storrs, Conn.
July 11-14—Saltsburg, Pa. (W. H. P.)

July 11-21—Jamestown, N. Dak.
July 12-24—Palmer Lake, Colo.
July 18-21—Lewisburg, Pa. (W. H. P.)
July 18-29—Coeur d'Alene, Idaho.
July 18-29—Kalamazoo, Mich.
July 19-29—Ketchum, Idaho.
July 21-Aug. 1—Lake Tahoe, Calif.
July 24-Aug. 5—Black Hills, S. Dak.
July 25-31—Cedaredge, Colo.
July 25-Aug. 5—North Fork, Ogden Canyon, Utah.
July 25-Aug. 5—Franklin, Ind.
July 25-Aug. 5—Camp Sherman, Ore.
July 25-Aug. 5—Iowa Falls, Iowa.
July 25-Aug. 5—Granville, Ohio.
July 25-Aug. 5—Keuka Park, N. Y.
July 26-Aug. 6—Green Lake, Wis.
Aug. 1-3—Kalamazoo, Mich. (W. H. P.)
Aug. 1-11—Saltsburg, Pa.
Aug. 1-12—Factoryville, Pa.
Aug. 1-12—Ottawa, Kans.
Aug. 1-12—Burton, Wash.
Aug. 2-12—Livingston, Mont.
Aug. 6-13—Alton, Ill.
Aug. 7-14—Lake Wawasee, Ind.
Aug. 8-19—McMinnville, Ore.
Aug. 8-19—Grand Island, Nebr.
Aug. 9-19—Phillippi, W. Va.
Aug. 10-21—Michigamme Lake, Mich.
Aug. 10-21—Mt. Casper, Wyo.
Aug. 15-27—Sumneytown, Pa.
Aug. 15-27—Ocean Park, Maine.
Aug. 21-Sept. 1—Idyllwild Pines, Calif.
Aug. 24-29—Keuka Park, N. Y. (Pastors' Conference)
Aug. 26-28—Michigamme Lake, Mich. (W. H. P.)

Girls' Camps and W.W.G.

House Parties

June 25-July 3—Pacific Palisades, Calif. (W. W. G.)
July 5-15—Waldenwoods, Mich. (Pioneer)
July 11-23—Sumneytown, Pa. (Junior)
July 17-24—Keuka Park, N. Y. (W. W. G.)
July 23-Aug. 6—Sumneytown, Pa. (Pioneer & Tuxis)
July 24-Aug. 7—Mahaffey, Pa. (Junior)
July 28-Aug. 11—Ocean Park, Me. (Junior & Senior)
July 29-Aug. 1—Kalamazoo, Mich. (W. W. G.)
Aug. 7-20—Mahaffey, Pa. (Pioneer & Tuxis)
Aug. 8-13—Round Lake, N. Y. (W. W. G.)
Aug. 14-25—Lake Wawasee, Ind.
Aug. 15-22—Alderson, W. Va.
Aug. 26-28—Michigamme Lake, Mich. (W. W. G.)
Aug. 27-Sept. 3—Sumneytown, Pa. (Business Girls)

Boys' Camps

June 19-20—Bedford, Ind.
June 20—July 2—Scott City, Kans.
June 25-July 9—Palamor, Calif.
June 26-July 7—East Granby, Conn.
June 27-July 7—Brighton, Mich. (Pioneer)
June 27-July 9—Sumneytown, Pa. (Pioneer & Tuxis)
June 28-July 8—Rapid City, S. Dak.
June 30-July 5—Somers, N. Y.
July 1-10—Mahaffey, Pa. (Tuxis Boys)
July 4-16—North Adams, Mass.
July 4-16—Ocean Park, Maine
July 10-24—Mahaffey, Pa. (Pioneer)
July 11-23—Sumneytown, Pa. (Junior)
July 18-28—Fort Ann, N. Y.
July 18-30—Ocean Park, Maine
July 18-30—Cowen, W. Va.
July 19-29—Ketchum, Idaho
July 24-Aug. 7—Mahaffey, Pa. (Junior)
July 25-Aug. 5—Granville, Ohio
July 25-Aug. 5—Camp Sherman, Ore.
Aug. 8-20—Ogema, Wis.
Aug. 15-27—Morrisville, N. Y.

Field Work in Massachusetts

Field Secretary Carr conducted a series of conferences in Massachusetts in February (7 to 12) as follows: Sunday afternoon, February 7, Calvary Church, Lawrence, Dr. A. T. Fowler, pastor; Monday evening, Worker's Union, Ford Building, Boston; Tuesday afternoon and evening, Framingham Centre Church, Rev. A. E. Wheeler, pastor; Wednesday, First Church, Holyoke, Rev. Earl W. Darrow, pastor; Thursday, First Church, Greenfield, Rev. W. J. McCullough, pastor; Friday, North Adams and Pittsfield. Mr. Carr's Sunday morning speaking appointments included Calvary Church, Lowell, Middle Street Church, Portsmouth, and Arlington, R. I. Sunday evening addresses were given at Saco, Maine, and Pawtuxet, R. I. On February 24 Mr. Carr left for a month's work on the Pacific Coast, at points in Washington, Oregon and Northern California. He has given valuable service to the Board of Missionary Cooperation in its field work.

Three Schools of Missions

The First Baptist Church of Hammond, Indiana, J. M. Horton, pastor, had a most successful School of Missions with average attendance of nearly 300. Hammond's banks closed and members of the church lost money, and yet the church was in excellent condition when the writer looked in on their midwinter school. Large classes of adults were studying Burma and Stewardship. A fine group of 68 young people was being led by the pastor. A class of boys was enjoying Missionary Heroes and had taken as a project the lighting of a missionary map of the world. At the Assembly period of the last session this was displayed in the auditorium. There were classes for the younger children and a nursery where the youngest could be cared for while their parents were in the classes. It was an inspiration to see the earnest, united effort pastor and people were making to keep the needs of the world before the entire congregation.

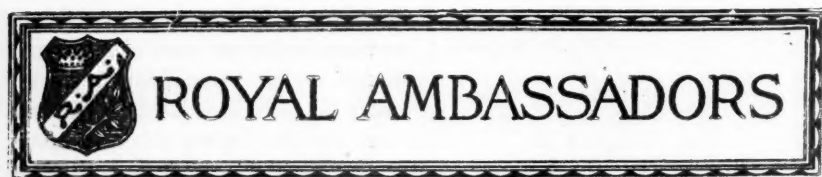
The National Baptist Memorial Church, Washington, D. C., reported a very happy time in a January School of Missions. Three classes were held, one using *Europe and the Gospel*, another *The Rural Billion*, while the boys and girls studied *Wheat Magic*. Several addresses and map talks were given, and a stewardship pageant, "The Tale of Two Tythes," was very impressive.

A remarkable School of Missions is reported at the Northumberland Baptist Church, Rev. R. W. Neighbour, pastor. On the first night there were 225 present, on the second night 336 and over 300 on the third night. The pastor is reported

as having baptisms each Sunday, and his church has a membership of 262, or less than the average attendance for the three sessions of the School of Missions.

A Great Reading Record

There are 72 American churches in Chicago Association. Last year (1930-31) every one of these churches participated in the Missionary Reading Contest. How many Associations in the Northern Baptist Convention can match this record? The Department of Missionary Education will be glad to know of such instances for the year closing April 15, 1932.



1932 Camp at Ocean Park

Thomas Carlyle once said, "God is always placing an unfinished task on the work-bench of the world." Three of these unfinished tasks engage the attention of the leaders at Ocean Park, and, in fact, in the chain of eighteen camps planned for 1932: World Peace, Interracial Fraternity, and World Missions. Six of foreign missionaries will serve on the camp staff: Raymond B. Buker and Dr. Richard S. Buker of the Mong Mong field, Burma; Harold I. Frost, principal of the Technical High School, Bengal-Orissa; Fred B. Ford of Bacolod, Philippine Islands; and Arthur C. Darrow and Seldon R. McCurdy, formerly of Burma. Mr. Darrow will lead the boys daily in a missionary project showing the 100 years of development at Moulmein, Burma. To quote Mr. Darrow's letter: "I would like to show 100 years of mission work in Moulmein, beginning with the little \$26 bungalow house of the Boardmans. We will show the first chapel, the printing press where Judson's Burmese Bible was finished, the beginning of the Seminary, the first large Burmese girls' school, the first school

of Eurasians, the first medical work for women and its growth into the Ellen Mitchell Memorial Hospital, the Leper Asylum, the School for the Blind, and the Orphanage."

In addition to the usual activity courses—archery, Indian lore, airplane modelling, carpentry and wood-working, metal work and blacksmithing, leather work, shipmodelling, photography, scouting, nature study, etc., there will be two new courses offered for an hour each morning. Prof. James A. Patch, chairman of the Massachusetts' Laymen's Committee, will present a course in "Chemistry in Every-day Life." Mr. Patch is a manufacturing chemist. Rev. L. G. Van Leeuwen, pastor of the Stoneham Baptist Church, will present a course in biology, using a powerful microscope and his fascinating samples of butterflies, pollywogs, and various forms of sea life. Ocean Park with its fine woods and seacoast affords an unusual prospecting field. The Ocean Park Camp will be open from July 4 to 30. Enrolment (fee \$1.00) may be sent in to the business manager, Mr. Leland W. Kingman, 7 Echo Street, Reading, Mass.

Chapter Leaders Confer in Boston

Eight chapter leaders met for a supper conference at the Boston Y. M. C. A. on February 3. Leland W. Kingman spoke on "The Relation of R. A. Chapter to the Camp;" L. G. VanLeeuwen on "Program Building in the local chapters;" George S. Winsor on "The R. A. Outing on April 19." Floyd L. Carr conducted the program with the presentation of "Plans for a Typical Hero Meeting." Massachusetts has more than 40 chapters.

R. A. Boys at a Kansas Mid-Year Association Meeting

Eighteen boys representing the R. A. chapter at Arkansas City, Kansas, attended the evening meeting of the Arkansas Valley Mid-year Association. Rev. Roy A. Hillyer is leader of this Chapter and High Counsellor for Kansas. Addresses were made by William Boyle, of the Laymen's Movement, and Secretary Carr.

From a Pastor's Letter

"Doug Pierce, song leader at the Ocean Park Camp, was over here last week and spoke at our annual Father and Son Night. He also led the boys and men in singing and R. A. stunts. Our R. A. Chapter is active (Chief Counsellor is Clarence H. DeMar of Marathon fame), and has a fine basketball team in the Y. M. C. A. league. They have not been beaten yet this season. I expect to baptize two of our boys who were at the R. A. Camp last year."—C. Raymond Chappell.

New Royal Ambassador Chapters

Since the last reporting of new chapters, the following churches have been issued charters: National City, California; Huntington Street Church, New London, Conn.; Garden City and Anthony, Kansas; Princeton, Ill.; First Baptist, Hyde Park, Mass.; Dudley Street, Boston; Grangeville, Idaho; Broadway Church, Bay City; Gratiot Avenue, Detroit, and Iron Mountain, Mich.; Emerson, Iowa; Westmount, Perth Amboy, Evangelical Church of Newark, N. J.; Wilson and Canon, N. Y.; Second Ger-

man, Brooklyn; Virginia Street, Christian Center, Buffalo, N. Y.; North Bend, Oregon; Library, Pa.; Greenville and Wickford, R. I.; Calvary Church, Providence; Brandon and Lincoln, Vt.; Beaver Dam, Wis.; Garfield Heights, Ohio; Hays, Kansas; and Holden, Mass.

Of Interest to Leaders of Large Chapters

A letter from Chief Counsellor Miles of the David Livingstone Chapter of the First Baptist Church, Holden, Mass., says—

The boys under my care are from homes where intensive Christian training would greatly help, and in order to make this easier I am considering dividing the boys in our Chapter into two distinctive groups, similar to Boy Scout patrols, each having sub-leaders, and in that way keep the boys divided into two age classes, up to 14, and over 14. The whole-hearted enthusiasm of the boys might be illustrated by the fact that many of them have to walk over three miles to attend meetings, and are quite persistent in their demands for meetings every Tuesday night.

In commenting on this plan, Dr. Hill, secretary of the Department of Missionary Education, wrote:

I like your idea about dividing your Chapter into two sections. You could go still further than this if you deem it wise, dividing the boys into two sections and making an application for another Chapter, thus having two Chapters in your church. This would probably call for another Chief Counsellor for the other group, unless it should happen to meet on a different night and you could still have charge of both the Chapters. This might afford some interesting bit of competition. On occasion the boys might meet together in combined meetings which would be helpful. In the event that you did this, I would suggest that since one Chapter is named David Livingstone you might name the other one Henry Morton Stanley, who, you remember, was sent by a New York newspaper to find Livingstone in Africa, and was so influenced by Livingstone and what he was doing that he himself became a champion of the missionary cause.

WORLD WIDE GUILD

"Youth's Adventure with God"

Tune: Wareham

To know the sorrow of the world,
To face the tyranny of wrong,
And yet to feel God everywhere
And still to hear the angels' song.

To think the long, long thoughts of
youth,
Nor be afraid of heresy:
And yet to think those thoughts with
Him
And keep unstained our loyalty.

To pray as Thou, our Lord, didst
pray,
Unspoiled by cant and empty phrase,
To know and mean each word we
say,
And still to offer worthy praise.

To learn and gain that we may give,
In love to serve and so be free,
To give our all nor count the cost,
And find our wider selves in Thee.

The above hymn was sung at the closing session of the Student Volunteer Convention at the request of Dr. T. Z. Koo. Knowing the mind and heart of Guild girls we are sure you will respond to its message.

Isn't the picture (on next page) of our Guild Chapter in Swatow, China, charming? They look like Worth While Girls, and you will be inter-

ested in the letter written by their Secretary applying for membership in our National organization. We are printing the letter in Chinese with the translation. Their great inspiring personality is Miss Louise Campbell, one of Columbia River District's missionaries.

This lovely interpretation of the Holy Grail, as it is related to our much loved song "Follow the Gleam," will be a suitable introduction to the Pageant "To Knights in the Days of Old." It was prepared and given by Mrs. H. A. Ray, Guild Secretary for East Central District.

Our Guild Song Sheet has been revised and a new edition is off the press. There are 60 Songs, Gleees and Cheers. Some old favorites remain but there are several new songs. Remember, every one is a Prize Song from some State or Association Rally or House Party.

Finally, all ye Guilders, remember! April 15 is the limit of the Reading Contest, and *immediately* thereafter send your Chapter report to me at 218 Lancaster Ave., Buffalo, N. Y. Write name, street address, city and state legibly, and state whether this is your first, sixth or what year to qualify. April 15 is also the time limit for Themes. These are to be sent to your State



GUILD GIRLS OF FIRST BAPTIST CHURCH, MODESTO, CALIFORNIA

Secretary. April 30 is the last day for your Guild Ties money to reach your State office, which means it should be sent a few days before. Promptness and accuracy make for efficiency.

How about your Maintenance Gift? February MISSIONS, page 117, gives information. If you need further light write your Alma Mater at 218. Once more may I urge you all to "give of your best to the Master."

*Faithfully Yours,
Alma J. Nokes*

West Virginia's Guild Pencils

A most unusual project has been undertaken by the Guild girls of West Virginia under the management of their State Secretary, Mrs. E. F. Kincaid. They are selling 90,000 pencils at five cents apiece. The company pays all postage thus insuring direct delivery. The pencils are in four colors and on each one is printed: "Blest be the tie that binds"

and "The girlhood of our Country loves the girlhood of the World." The net gain to the girls is two and one-half cents and we shall be interested to know the result of the venture.

W. W. G. "Ties" to "Missions"

In linking up Guild Ties this year we should not forget our Baptist magazine, MISSIONS. Always interesting and helpful, MISSIONS grows more fascinating each month; each issue suggests splendid ideas for Guild programs, study classes, house parties, and special services. Especially is this true of the last four numbers, September, October, November, and December. The last is just full of Christmas-y ideas! The "News from the Missions Fields" in these are well worth your reading and using in your programs. We also recommend the DEVOTIONAL page; "The Editor's Point of View"; and, of course, the W. W. G. columns. Alma Mater always has news for us and always a poem to refresh and inspire. Read what the girlhood of

the world is doing; know your mission fields and missionaries; keep in step with the program of our denomination; enrich your spiritual life and remember—a real Guild girl knows her MISSIONS! Send your subscription to MISSIONS, 152 Madison Ave., New York, N. Y. Single copies, \$1.25 a year; in clubs of five or more, \$1.00 each.—*Florence Sedgewick.*

Denver, Indiana, Guilders in Action

Down along the Wabash river, just west of the Peru city limits, there is a settlement of seven or eight families, called "Tin Town." The homes are shacks about the size of box cars, covered with tin on the outside. The inside is almost indescribable, but you can imagine something of it when I tell you there are nine in one family, seven in each of two others. These people have no access to religious services unless they go up town and that means walking two miles.

In October our girls, sixteen of us,



W. W. G. KWONG YIT GIRLS' SCHOOL, KAYING (SUBURB OF SWATOW), SOUTH CHINA

visited the homes with flowers and Sunday school papers, inviting the children to an afternoon party to be held the coming Sunday and securing the consent of the mothers. We were welcomed and invited into every home but one—a very encouraging beginning—and we were more than delighted when fourteen girls came for the party the next Sunday.

Mr. Bowden has given us, free of charge, the use of two rooms above his store and garage. We had to mend the plaster and paper them, but were glad to do that. Our furniture is just odds and ends, as we have no funds to buy anything, but how happy we are when we get another bench, or curtains or any of the things we needed and need. At first we had to sit on the floor, now we sit on benches and tables. Last Sunday was the first we had a stove, and the youngsters had a fire kindled and were singing when we arrived early.

They are all there every Sunday, except in case of sickness. We have four boys now, too. They are the most appreciative group I've ever worked with. We are getting the most joy out of this work and think it a splendid opportunity for the development of our girls. We want to have a Christmas party for the mothers and gifts for the children.

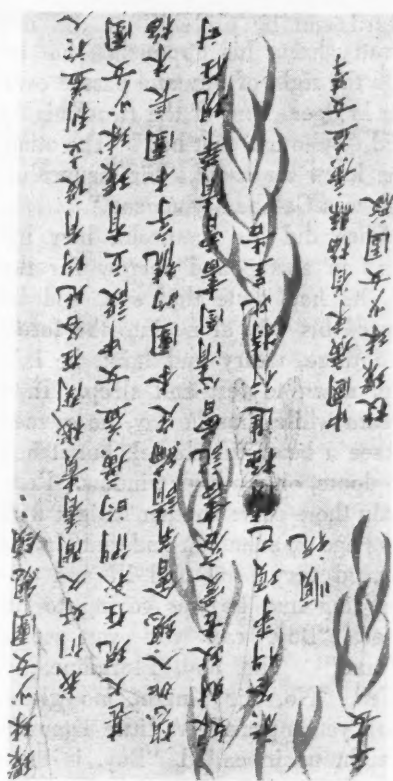
We are also making scrapbooks for use with children in the Peru hospital and are planning to make favors for the trays there. Both our White Cross quotas have been filled. Denver girls are trying hard to give a good account of themselves.—*Nellie Waggoner.*

Suggestion for Mother's Day

The Flora W. W. G. Girls gave a lovely banquet in the church basement recently with the mothers as honored guests. The tables and dining room were beautifully decorated and about forty mothers attended. Following an impressive devotional period a most interesting program was rendered as follows:

Toast—"What Does a Mother Give Her Daughter?"—by a Mother.

Reading—"The Beautiful Gifts"—by a Girl.



LETTER FROM GUILD GIRLS OF KWONG YIT SCHOOL, KAYING, SOUTH CHINA. ENGLISH TRANSLATION OPPOSITE

Toast—"What Does a Daughter Give Her Mother?"—by a Daughter.

Playlette — "Every Mother's Daughter."

Reading—"Mother of Mine."

Follow the Gleam: An Interpretation

By MRS. H. A. RAY

GUILD GIRLS the world over love to sing Follow the Gleam, but how many know the beautiful legend from the Knights of King Arthur which led a young girl attending a Y.W.C.A. Conference at Silver Bay, New York, to write this much loved song? This, in substance, is the story.

Chalice means a cup, as does also "Grail." The latter term in the story refers to a large cup or legendary dish used at the Last Supper. This was said to have been stolen by a servant of Pilate who used it when he washed his hands before the mob. Finally it came into possession of Joseph of Arimathea as his memorial of Christ, who took or sent the "dish" into England and it finally was lost. After many years it was regained by

Toast — "What Baptist Mothers Give Baptist Girls."

Toast—"A Girl's Most Glorious Gift."

Lighting of fifty candles on cake, celebrating 50th Anniversary of W. B. T. S.

Playlette — "Why the Washing Wasn't Out on Time."

Song—Blest be the tie that binds. Mispah benediction.

Somewhere in Indiana

From Kwong Yit Girls' School, Kaying, South China

Dear Miss Noble: We have heard all about the great World Wide Guild and we have looked at many pictures of World Wide Guild girls in different countries. So we want to become World Wide Guild girls too. We have already organized. We have our own song and yells and pennants. We will send you our pictures. Miss Elva Chu is our president; Frances Tren is our Secretary and Oi Yung is our treasurer. Miss Louise Campbell is our sponsor. We want to be Worth While Girls too, so we are starting a night school for the girls in our neighborhood and raising money for the flood sufferers. We hope you will enrol us as a Chapter and give us a number. Yours in His service.—*Frances Tren, Secretary.*

the Knights of King Arthur, after a long quest, and the story follows:

"In ages past in days of old
When Knights were brave, when
Knights were bold,
Strong quests they sought,—hard
tasks to do."

Sir Launcelot, said to be the greatest Knight in the world, a member of King Arthur's Court, sat one day with many fine lords and ladies. Suddenly there entered a maiden fair clad in pure white, who called out, "Which Knight is Sir Launcelot of the Lake?" "I am he," replied one gentleman and the maiden said, "Follow me."

"To what purpose?"
"Thou shalt see."

She led him out where two fine steeds were standing. She mounted one, he the other, and they rode till eventide when they came to an Abbey. There they found other maidens kneeling in prayer and two other Knights, Sir Ganis and Sir Lionel, who said to the Abbess, "Bring forth the lad." So she returned accompanied by a tall, fair boy of eighteen years. She led him before Sir Launcelot and said, "Sir Knight, this is thine own son, Galahad." Sir Launcelot cried out in a loud voice, "My son! I knew not that I had a son." That was because Sir Launcelot had committed the sin of betraying his beautiful young wife and casting her off. She had gone to a convent where kindly maidens had taken her in and there she bore the son, Galahad.

The Abbess said, "Sir, this boy must go forth to search for the Holy Grail and you must confer upon him a Knighthood."

So proud was the boy of the armor of his newly acquired Knighthood that he sat by it all that day and night, for tomorrow he would go to the King's Court. "I needs must have a sword and a shield," quoth he, and in a most mysterious manner they became his. When the King invited him to meet the Queen he said, "I cannot go up, Oh King, I go on a quest to seek the Holy Grail lost to earth awhile."

The quest of Sir Galahad led him through forest and glen and was often full of peril. He was forced to use his charmed sword and shield not only to protect himself but weaker Knights against the bold men who roamed abroad. On one occasion he slew two such, one representing the sin of pride and the other the sin of cruelty, saying his strength and prowess were gifts from God.

One day, riding a great black charger and hurrying on the quest that followed a gleam, he came to a small bridge. Two other Knights approached and bade him wait until they should pass over, but Galahad said, "Sirs, my business permits of no delay, we shall tilt for right of way," and he drew his charmed

sword and by his skill he did not greatly harm his opponents, but he won the right of way and passed over the bridge. One of the two Knights said, "Who can that be?" The other one knew and said, "Sir Launcelot, that was Galahad, your son."

Then did Sir Launcelot bow his head in shame and sorrow for the sin he had done that son, and he forged his way alone into the forest and there, weary and faint, he laid him down to rest and sleep. In a dream while thus he lay, he seemed to see a beautiful chapel, but it had no doors, only a high window. Presently there came another Knight with his page or attendant and that Knight seemed very faint and ill and was bleeding and he was saying to his page, "Boy, can you yet see a gleam?" The boy, Floradine, replied, "No, Sir Knight, no gleam doth yet appear." A little later the Knight again called, "Boy, is there yet no gleam?" and then the boy said, "Oh yes, Sir Knight, even now there is a faint gleam." Sir Launcelot in his dream looked up and a great and dazzling light did appear, song burst forth; the window seemed to open as though it were a door and Sir Launcelot in his dream beheld the Holy Grail for which he had long been in search. He tried to arise and reach it, but Sir Launcelot had sinned and he was as though bound with chains. He could not move and cried out in his agony, "Lord, Lord, my sin has found me out." Never from that day, was Sir Launcelot known to smile.

Floradine and the Knight he attended beheld the same sight and the Knight, weak and ill, reached forth his feeble hands to meet the Grail and because he was a righteous man the Light penetrated his heart and he was made whole. The Gleam from the chapel shone forth a dazzling light as white as mid-day, from which beautiful hands held a spear and then a beautiful Cup, the Chalice which is the Grail.

Sin doth not quit a man because he has remorse, but by repentance.

Sir Galahad missed that appearance of the Grail, but continued his

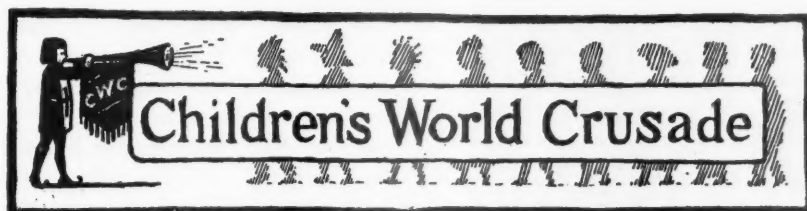
quest many days. He was joined by two Knights, Sir Percival and Sir Bors. They were led at last to the Sea whereon was the Ship of Solomon and a Voice guided them to follow the Gleam they should see. This led them below deck where the Gleam merged into the Chalice that was the Grail, and their quest though ended was not fulfilled until they had lifted it carefully on the silver table where it reposed; but the three of them could each hold only one corner of the table and they must get it in to the Bishop at the Minster. As the ship neared shore, only one man was to be seen and when they asked him to grasp the other corner, he said, "Sirs, I am a cripple and can be of no use to you," but they sorely needed him and bade him grasp the corner of the silver table. As he did so, his crutch dropped from under his arm and he stood erect, crying out "Lo, these many years have I not walked, but now I am a new creature, I am whole." For three days they rested with it outside the City of Sarras.

As they entered the presence of the Bishop, a great light came down from Heaven which blinded their eyes. When they could once more see each other, the Holy Grail had ascended to Heaven and on the spot from which it had ascended, lay the body of Sir Galahad, the young Knight who had never left it. The Quest had been his very life and his life had departed this earth with the "Chalice that was the Grail."

Every Guild girl has a Quest that she must never give up in this life. It is the quest for true and spotless womanhood, a quest, too, in which she will help other girls all over the world to catch the gleam of the love of Jesus Christ.

"Missions" Offers a Worth While Award

To prove that Guilders do read all of MISSIONS and not just the W.W.G. pages, Miss Josie Willis, Western New York Secretary, received a copy of *The Vanguard of the Caravans* for her answers to the "Question Box." Why not have a little competition?



RULES FOR C. W. C.

Wouldn't it be simple and easy to have C. W. C. groups in all churches if we had a good set of rules to follow which covered every situation? "When boys act funny and make girls laugh, see Rule 7." "When girls fail to do the part on the program assigned to them—Rule 12." But we haven't such a book of knowledge for one very simple reason. Our boys and girls are not machines or puppets and cannot be managed by switching a lever or pulling a string. Each is an individual and at times requires special treatment. But there is one law which is broad and deep and flexible enough to work with pretty good success with all kinds, and that is the law of love.

Very often I have letters saying that the writer has been asked to take charge of the C. W. C. and needs help as she knows nothing about it. I immediately conclude that she loves children, for no church would commit the future leaders of the church to a person who knew nothing about missionary education of children or did not love children. One who has the latter essential may acquire the former, but not by following a set of rules. So let us work by the one law that we know never fails—love.

Often people excuse themselves from doing what is asked of them because "they haven't time." That isn't always the real reason. They could find the time if they wanted to.

Recently I had a letter from a woman asking for information about memory work. She said that she had a meeting every Monday after school at her home, with an attendance of from 25 to 35, and besides this the children come in during the week to get help on the memory work. I pictured what it meant to her to have 30 children bound into the house

every Monday; to be happy when one or possibly five dropped in on any other day without notice. I had to know more, and like the children, I just knocked at her door by way of the post, regardless of her plans, and asked for help on memory work. She was generous with me too. She just can't help it. She wrote:

"You see, I believe my success is simply because I am in love with my work. I love children and I enjoy working with them. Then again I have four children of my own and I have always spent a lot of time trying to learn the best ways to help them. I have found that I must use different methods for each. It is the same with my Crusade children. One afternoon I had a group of girls here who I knew like to feel that they are a bit smarter than the usual run of girls. Therefore with this group I was very slow myself in learning—making many mistakes which they helped to correct—and how they did work to teach me! Of course the

result was that they have earned their gold stars.

"Later I had five little girls in one afternoon and I found they were afraid of so much to learn, so I very casually began saying Matthew 6:25-33 to them. At once their little faces began to brighten, and one of them said, 'Why that doesn't seem hard. I guess we can learn that all right,' and we at once began to work.

"Then there is the case of my eleven-year-old son, Dick, over which I secretly laugh a great deal. Dick hates to memorize poems or anything but he dearly loves his white rat. You see here again love is winning because he thinks his rat needs cheese but he can't have any until Dick learns Matthew 6:25-33, and Dick has only two more verses to learn.

"I found that the boys did not enjoy the meetings very much because they were greatly outnumbered by girls. So last Friday we began having a meeting for boy Crusaders. It stormed hard that afternoon but seven boys besides my own three sons were here, and they are all so delighted with the idea of having just boys. Best of all to me is the interest my fifteen- and sixteen-year-old sons are showing in the work.

"For the memory work I let them come in after school whenever they



SUNDAY SCHOOL CLASS, ITALIAN BAPTIST CHURCH, PHILADELPHIA



CHILDREN AT KODIAK BAPTIST ORPHANAGE, ALASKA

have time. I am sorry I cannot give you any real plan to help in this work. Of course I have individual shields for each one on which I put the stars for all the points they earn, and once a month I hang these up. They are very pretty and the children are very proud of them. Some day I would like to tell you how I happen to be at the head of our Crusaders in our church."

The picture grows. I now see the girls coming Mondays, the boys Fridays, all of them welcome any other day. We now discover that she is the mother of four children, and she didn't say that they were immune to colds, measles, earache and birthdays. It isn't because she is a woman of leisure that she accomplishes, but because she loves greatly.

Can we have a better rule than that to help us in our C. W. C. work?

Mary L. Noble.

New Books

Here are two good books for prizes for C. W. C. Day. There is nothing better to give for prizes than books and these two are new and are on the themes of study for next year.

Chinese Children of Woodcutters' Lane, by Priscilla Holton, price 85c, is a charming story for Heralds about a little brother and sister in China who are so like brothers and sisters in America that we become understanding friends immediately. It is great fun to run down the Chinese streets past the shop of candy,

canaries, and all kinds of tempting wares; to ride in a sampan or ricksha; to see the great Dragon dance and go to the Christmas festival. And all these pleasures, so characteristically Chinese, are easily entered into by children some thousands of miles away because of the human touch that makes the whole world kin. Buy this for the younger children who are learning to read. The type is large and numerous sketches by Gertrude Herrick Howe are fascinating.



HOPI INDIAN CHILDREN

Waterless Mountain, by Laura Adams Armer, is the story of a Navajo Indian boy. The story of his life at home with his older brother and younger sister, his father and mother, his uncle, the medicine man, and his neighbor friends gives an intimate picture of the bonds of love and tribal pride that mark the Navajos. As Younger Brother watches the sheep, his thoughts are busy with the things of nature. As he muses about the thunder, the eagles, flowers and myths of his people, we realize something of the beauty and poetry of Indian nature. The story is not confined to the home life but artistically leads out in the whole range of the Navajo's interest. Mr. and Mrs. Armer have lived intimately with these people, and both the story and the beautiful illustrations give us a true picture of a people about whom they make us want to know more. The book is written for junior age children, price \$3.00.

"Local Activities First Step in C.W.C."

BY KATHRYN COTTRELL, LEADER

In three and a half months the C. W. C. groups in the Upper Freehold Church, Imbstown, New Jersey, of which Frederick S. Gallup is minister, have certainly been busy and happy. The Crusaders and the Heralds were organized in the early part of October, 1931, with 17 charter members. Meetings were scheduled for every Friday afternoon after school. With great enthusiasm the boys and girls elected their officers and appointed their committees. In November they held a party at the home of the President. The children did most of the planning and learned to work together for the benefit of all. Early in December the group visited a little boy who had been sick for several months. They got a great deal of joy out of it and cheered the little fellow immensely.

With a real Christmas spirit everybody entered in the fun of making popcorn balls. These, along with some discarded toys and books, were distributed on Christmas Day to some poor kiddies. On Christmas night

one of the members was taken sick with pneumonia. After he commenced to improve a basket of fruit was taken to him with the good wishes of his little friends.

Happy Days at the McAll Mission Summer Home

BY COCO HENRI DORLÉANS

We went by auto from Paris to Coqueréaumont. What a joy to breathe in the fine air there! We were met by Madame LeGoff, who called the roll and put us in the hands of the counsellors. They showed us our dormitory, where we took the numbers of our beds and put our clothing away in the closet. We were very glad to see our old chums of last year, and made friends with the new children. We had a good game of ball until dinner time, and after dinner played again for a full hour before going to bed.

The next morning at seven o'clock the rising bell woke us up with a start. We dressed and washed in a jiffy, and afterward made our beds. When the breakfast bell rang we went into the dining room two by two. We sat down at the table and said a prayer, as we did before every meal. We had coffee that day, and on Thursdays and Sundays we were given a cup of chocolate and two slices of bread. After breakfast we joined different games, used the swings, played ball, etc. At ten o'clock we had gymnastics for a quarter of an hour. At eleven we heard the lunch bell, hurried to wash ourselves, and then filed into the dining room where a good lunch was waiting for us. After lunch if the weather was good, we stretched out on the grass until three o'clock, when the bell rang for us to meet in groups. If it was raining we stayed indoors for manual work, but if it was clear we had a bite to eat and then hiked until dinner time.

At the end of month we were very glad to have a visit from our families, and a short time before we went back to our homes our American friends came to see us. I enjoyed very much spending six weeks in the open air, and I have come home full



COCO HENRI DORLÉANS

of strength and courage. I hope to be able to return to Coqueréaumont next year. I have very pleasant memories of the directors and counsellors.

BOYS' & GIRLS' COLUMN

Homestead, Pennsylvania

My dear Miss Noble:

I want to let you know, as correspondent secretary of the Homestead Hungarian Crusader branch, that we are still living; also happy in our work. Our leader, Mrs. Pauliniy, taught us how to do the work for the good of the children and to praise the Lord with it. We have on Sunday from two to three o'clock our regular meeting. We have on our roll about 120 children. But only 62 to 70 attend regularly. Our Crusaders sent last year to Dr. Russell \$10, to the Orphanage and Home at Castle Shannon \$4, to an orphan boy \$5. We have bought twelve new song books out of our own money. We did not have enough. Two of our girls were baptized at the First Baptist Church last summer. One is our president. She is now serving her fourth year.

We elected new officers the first week of January. They are as follows: Viola Donaldson, president; Helen Kish, vice-president; Eugene Allbright, secretary; Ida Munaz, treasurer; Gail Donaldson, treasurer (but our leader, Mrs. Pauliniy takes care of the money); Edward Gabbel, corresponding secretary.

We wish you God's blessings and to all the Crusade branches. Sun-

day after Sunday the children do not want to go home. We have a good hour of religion with stories and poems read. Your truly.—Edward Gabbel.

Hutchinson, Kansas

Dear Miss Noble:

I hope you are all right and feeling fine. Saturday we are going to have C. W. C. at one o'clock. I like C. W. C. because I learn so much about foreign countries and it really helps a lot in school too. I was the 100% person in Mrs. Burress' Class and I like her too, because she is so interesting.

Thank you very, very much for the *Happy Childhood* you sent me, even if it is in Chinese writing. I tried for the National prize on book reports. I sent in two. One was on *Ann of Ava*, the other was on *Rafael and Consuelo*. The pastor is giving a party for the boosters and I am going because I am a booster. To be a booster you have to sit in front of the church and be a booster. I get a prize for being a hundred per cent person in Sunday school.—Jeanne Weber.

P. S. Please write in your spare movements, please.

South Bend, Indiana.

Dear Miss Noble:

Our C. W. C. had charge of the Sunday night service recently, which was well attended and proved to be a success. On Sunday evening, November 7th, we gave a reception for the colored children of the Pilgrim Baptist Sunday school.

In the C. W. C. Honor Point Contest, I memorized I. Corinthians 13. A few months later I used this same chapter in the Bible Memory Contest which is sponsored by the Indiana Council of Religious Education. I won in the church, city, county, regional and state contests. Last June 18 at Muncie I was awarded a gold medal for winning the State Bible Memory Contest. So you see how much the work we do in the C. W. C. helps us in other fields of work. Under the efficient leadership of Mrs. J. Bert Bouwman and Mrs. J. R. Downing, we plan to do still better work this year. We all greatly enjoy our meetings.—Virginia Bachtel.

Around the Conference Table

EARLY MORNING PRAYER

April: Month for paying mission pledges in full.

"How much owest thou thy Lord?"
Malachi 3:10.

The Praise Life

"Under the title of the Praise Life may be classed all that pertains to the joy side of Christian prayer—gladness, cheer, hope, thanksgiving, blessing, song, worship, adoration, and every element that enters into the soul's communion with God, in gratitude and delight and happy service.

"Praise is the other wing of prayer, without which there is no flight.

"Praise is the blossom of prayer, without which there is no fruit.

"As prayer comes to be understood as life, so must praise be understood in spirit and power. Live and rejoice and praise and pray!"

And, now: "With thanksgiving let your requests be made known unto God." Pray that:

1. Employed Baptists may give generously, in order that the churches may "go over the top."

2. The missionary year may end without a deficit.

"VOW AND PRAY UNTO THE LORD"

THE DAYMETER

For Recording the Number of Substitute Days in the Maintenance Movement

The daymeter pictured on another page is suggested for use in all Baptist churches. It could well be used in various departments of work, such as classes and departments in the church school, men's, women's and young people's organizations. Its use will aid a church to secure a report of the number of days already promised in the Maintenance Movement and to encourage others to make cash gifts in this special emergency effort. In case cash gifts are

made without reference to the day's income, a church using the daymeter may desire to arrive at some average amount for a day's income and by this method report in term of days the amount of cash gifts donated.

The daymeter helps to visualize the days already substituted by the members of the church. It also presents a visual appeal to those who have not yet had a part but who have the ability to do so.

The responsibility for presenting this appeal can well be taken by the missionary committee, if the church has one. If not, a committee composed of the pastor and representatives from the men's, women's and young people's groups in the church may take the initiative and prepare for the exhibition and use of the daymeter.

It has been asked why the Maintenance Movement should be emphasized during April. April finishes the story of our denominational year. With the closing of the books there will be disclosed what Baptists have done during the past year towards the support of the missionary work which they have authorized to be carried throughout the world. On January 29th the Maintenance Movement began. It was emphasized in the Easter offering. Now that the Every Member Canvass is over and in that effort many people have decided what they will attempt to do financially for the missionary work of the next fiscal year, there are still left thirty days in April in which a re-emphasis can be given to the Maintenance Movement. It should help the denomination in its endeavor to stabilize its great missionary task for this year.

It has been asked how one can decide what is his or her day's income. The following statements may aid in making a decision:

1. If one has a regular salary, the day's income is easily determined.

2. If one has an income based on irregular payments during the year, the total income may be divided by the number of days in the period covered by the income.

3. If a husband and wife have one joint income, such as a salary, and if they have no other division of that income, it is suggested that the income for one day be equally divided and each count one-half as a day's income.

4. If young people in school, or children, have an allowance, it is only fair that the allowance be divided into a day's income and that amount be counted as an individual income. Where such allowances are not given, the church committee can work out some equitable plan whereby every such person may have an opportunity to participate in the Maintenance Movement.

"MISSIONS" OR MEALS—WHICH?

"I would rather have only two meals a day than to miss MISSIONS; that is food for my intellectual life," said the president of a woman's missionary society.

In order to get a larger number of their members to read MISSIONS one society in a western state has two annual subscriptions and sells individual copies to the members for 10 cents each. The society finds that by this method some women who would not consider an annual subscription, will buy one or more copies and that they read them with interest. It hopes that ultimately these readers will be sufficiently interested to become regular subscribers to the magazine.

Please accept my sincere thanks for *Vanguard of the Caravans*, which came a few days ago as a prize for Questions answers. My husband and I enjoyed the book very much as his boyhood home was near Shurtleff College and his brother is now one of the directors. Thank you again for your gift. We enjoy MISSIONS.
—Mrs. Stella I. Drew, Portland, Ore.

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Literature Bureau, 152 Madison Avenue, New York, N. Y.

PROGRAM CONTEST ENTRIES

Many of the programs in this month's Open Forum have been entered in the Program Contest (See January MISSIONS). All of them will offer suggestions for the make-up of new year books.

"An Adventure in Understanding"

This was the study theme chosen by the Woman's Guild of the First Church, Racine, Wisconsin, and all programs were based on it and on the devotional theme "Walking with the Master." The year began with a Project luncheon and Preview, at which each committee exhibited something symbolic of its work,—the civics committee, a voting booth in miniature; White Cross, a hospital; Christian Americanization, flags of all nations, etc. Each chairman gave a preview of the work planned for her group during the year.

"Impression followed by expression" appears to be one of the goals of the program committee, for in two of the sample programs sent to the Open Forum the results were set forth. In "Home Problems—Prohibition," general information was given by the chairman of the civics committee, followed by an original sketch discussing the subject of Prohibition as it affects the home. As a result of this meeting, the civics committee called by telephone each family in the church, urging the women to vote, and giving instruction where desired. "Problems in Patriotism—Child Welfare," was the topic for the March meeting. Facts were presented by the local Health Commissioner and by a member of the Child Welfare division of the American Legion Auxiliary. The result was closer cooperation with the local health department in its work for women and children.

A Student Conference, a play—"A Day with the Doctors" (a synopsis

will be given in a later issue) and a debate on "The World is ready for peace through arbitration," all indicate a diversified program. That the Society has solved the problem of the summer meeting is shown by the July program, Play Day with our Crusaders and Heralds.

(Note: "Walking with the Master" [10c] contains six devotional services.)

Feature Luncheons

The attractive year book of the Woman's Auxiliary, Alhambra, California, was accompanied by the following letter from the President, Mrs. M. L. Thomas: "We try to give each program some original or different touch. We feature the luncheons, making them as attractive as possible to enhance the pleasures of this hour of fellowship. The one in September was called 'School Days' Luncheon.' The place cards were tiny maps of the states, showing the number of Baptist churches in the state and also the number of members. The ladies were seated in groups according to their native states. At the close of the luncheon, the president called the geography class for recitation. The groups stood as the name of their state was called, and one person read the statistics given on the place card."

This description makes us eager to learn of the Pilgrim luncheon in November, the Valentine luncheon in February, as well as the others which are listed in the year book as Autumn, Winter, Spring, Trees and Flowers, and Roses. The meetings begin at 10:15 a.m. with morning prayer, followed by the devotional service and the missionary program. The business session is at 1:15.

Two of the programs are based on the study books, *Roving with the Mi-grants* and *The Challenge of Change*. Other topics are "Burma," "Our

Work Overseas," and "Workers together in God's Garden" (pageant). Crusaders and Guild girls took part in the Christmas program. Speakers at other meetings included a home missionary and Association officers. A series of impersonations of district missionaries are planned for the final program in June. The list of committees contains one not usually found in year books—namely, Dramatization Committee.

A Reminder of Important Dates

The members of the Woman's Union of Grace Church, Camden, N. J., have been given an attractive wall calendar to remind them of the dates of the meetings. It is mimeographed, with a drawing, the program topic, the date of the White Cross meeting, and the calendar for the month on each sheet. Several of the drawings were traced from missionary leaflets and books. For instance, the cover design from *Baptists in Burma* illustrates the program on "India." A heavy grade of paper was used, making it possible to accent the drawings with India ink.

The general theme is "Working with the King" with the following sub-divisions: "At Work with our Fellow Churches," (an Association meeting), "Learning to Appreciate India's Problems," "At Work Among the Women and Girls of the Congo," "Winning the Burmese People to Christ," "Assuming Civic Responsibility," "Bringing the Gospel to the Chinese Millions," "Befriending the Stranger in our Midst," "Facing the Unfinished Task," and "Getting Acquainted with our Overseas Sisters."

Convention Pictures

As few of the members are able to attend the Northern Baptist Convention where the newly-appointed missionaries are presented, the president of the Woman's Society of Sharon, Mass., prepared a program to introduce twelve of the young women by proxy. Invitations in the form of red-tipped torches were sent out. The devotional service centered about "light" in song, scripture and prayer. Posters with "light" as a

theme were displayed. After a brief survey of our missionary work, six home and six foreign missionaries were introduced. A picture frame was arranged on the platform so that only the head and shoulders of the speaker were visible, giving the effect of "living portraits." *MISSIONS* and *Overseas* provided pictures and facts for the program.

White Cross Programs

The December meeting of the Woman's Society of Wilkesburg, Pa., Baptist Church was a combined White Cross and Christmas meeting. The program was in two parts, "The Coming of the King" and "Love's Offering." The first related to White Cross garments sent to the foreign fields. The leader used a large map of the world on which the fields were

indicated by stars, with gold service stars marking the fields where representatives of the church are stationed. In her introduction she pointed out the importance of White Cross gifts in telling the gospel story. As "thank you" letters from the missionaries were read, the location of each field was indicated on the map. The second part of the program included the presentation of the Society's annual gift to Rankin Christian Center and the play, "Broadcasting the Christmas Message." The Christmas meditation in the *Book of Remembrance* was read as a part of the devotional service. The mimeographed program was inserted in an attractive Christmas folder.

For the White Cross meeting of the Woman's Society of the Morenci,

Mich., Baptist Church, the Crusaders provided 60 hand-colored invitations illustrating homes in foreign lands. An original sketch portrayed home scenes in foreign lands and how these homes are changed when the gospel is brought to them.

Stereopticon Values Appreciated

Rev. George H. Hobart, connected with the New York City Federation of Churches, teaches the Men's Bible Class in the Church at Richmond Hill, L. I. During the winter he has successfully used a stereopticon lecture on our Baptist mission work with this group of men once a month. The report from the class is that their interest in missions has been greatly stimulated.

At a special Women's Missionary Meeting in Washington, D. C., selected stereopticon pictures were made in the department in New York and sent for use in that meeting. Slides were used by Mrs. Rowe who writes: "I wish to thank you most heartily for your helpfulness and also for the very splendid selection of slides sent. There was not one lacking in interest! Everyone present seemed to enjoy them thoroughly, even the pastor's wife coming to me and saying, 'It was perfectly fine.'"

(Continued from page 241)

She was introduced by Mrs. Katherine S. Westfall, Executive Secretary of the Woman's American Baptist Home Mission Society, under whose appointment she goes to service. Miss Tryon responded beautifully. Dr. Fraser offered the dedicatory prayer. Miss Tryon's parents had come to her graduation and were present at this happy occasion. She goes to fill an important position in the hospital at Puebla, Mexico, where there has been a vacancy for a year and a half, caused by the death of Miss Mary Moody, who served so valiantly on that field. The hospital needs are so urgent that it has been considered necessary to fill this position. All members of the staff are true evangelists.

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**WOMAN'S AMERICAN BAPTIST
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152 Madison Avenue

New York City

A TRIBUTE TO MRS. THOMAS HILL

By DR. JUDSON C. KING,

FELLOW-MISSIONARY IN BELGIAN
CONGO

The sudden death of Mrs. Hill has left in the lives of those who knew her best a keen sense of a real loss; a great friend of mankind has come to the end of the trail. Her pathway led her through the rough, rugged, lonely stretches of unbroken Africa among a primitive people, but it was here in the darkness that her unusual character was in sharpest contrast. We remember her, slender in body, strong in spirit, calm in mind, devoted to His service, untiring in her efforts, never too weary to serve and at all times radiating through her happy laugh and smiles her refreshing inner life. She lived close to her Master and was His efficient companion. As He was the secret of her graciousness and impelling power, she became among her missionary colleagues an unusual leader in missionary effort. She has left the indelible stamp of her life upon thousands of Africa's sons and daughters. Life for her meant service and, her labors ended, she has been gathered home to the One she knew so well. We rejoice with her even though our sense of a great loss remains.

Mrs. Hill was a missionary under the American Baptist Foreign Mission Society in Belgian Congo for 36 years. She was born on July 10, 1866. As Miss Clara Gosline she was graduated from the Gordon Training School. She was married in March, 1896, at West Newton Massachusetts, to Mr. Thomas Hill who had just returned from a term of service in the Congo. As evangelistic missionaries Mr. and Mrs. Hill rendered splendid pioneer service in several of our Congo stations. In 1923 they were designated to Moanza, an important outpost of Vanga. There, where no white missionary had ever lived, they developed a new mission station. In June 1931 Mr. and Mrs. Hill returned to the homeland for a well-earned rest. Mrs. Hill died February 8, 1932.

MRS. H. P. COCHRANE

On February 16, after a very short illness, Mrs. Julia Stickney Cochrane, wife of Dr. Henry Cochrane, died at her home in Washington, D. C. Mrs. Cochrane had given 30 years to foreign mission service in Burma. She was born in Washington on July 16, 1866, and was graduated from the Washington Normal School, from Northfield Seminary, 1893, and Mt. Holyoke, 1897. She was appointed to foreign mission service under the Woman's American Baptist Foreign Mission Society in April, 1899, and designated to Henzada. There her work was largely educational and carried on in the Middle School and in the Girls' High School.

In December, 1917, she was married to Rev. H. P. Cochrane, missionary of the General Society at

Pyapon and there they continued their ministry for several years. In 1922 they were transferred to the English and Burmese work at Maymyo and Mrs. Cochrane took charge of the Girls' School and of work in the English Sunday school. Owing to Mrs. Cochrane's ill health she and Dr. Cochrane returned to America in November, 1928. They retired from foreign service the following year. Dr. Cochrane's special contribution along literary lines is the well-known "Among the Burmans" and two Burmese commentaries.

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The Day of Worship, edited by William Watters Davis, presents sixteen contributions by as many leaders in the Christian communions of this country, with intent to supply the literature needed for a discussion by young people today of what is called

The Lord's Day Question. It seems that when a group of young people selected this question for consideration they could not find the literature upon it in any compact and satisfactory form. Hence this volume, whose chapters are approved by more than a hundred leaders in the educational

and religious world. It may well be a useful aid in educational institutes, social and religious programs, and church and welfare groups interested in creating a new interest in the right observance of the Lord's Day not only as a religious institution essential to human welfare but as one of God's most gracious gifts to man, a moral pillar and safeguard of society and the state. Bishop W. F. McDowell puts it well in his introduction: "This study really fascinates and thrills by the very scope and areas of life into which the Lord's Day reaches with influence. The Sabbath question takes on a new human interest as we study these pages written by these living men."

The contributions are not all of equal force. The treatment of what the church's attitude and programs should be in dealing with present day changed conditions is the least satisfactory, doubtless due to a lack of clear understanding and plan. But a positive platform to which probably all would agree is that stated by a medical authority, Dr. Howard A. Kelly, emeritus professor of Johns Hopkins, after he has considered the physical requirements: "That nation which has no Lord's Day and that one, which having received it, desecrates it, soon loses all moral stamina, all knowledge of the very meaning of righteousness, and though it continues to exist in name, is spiritually dead." One of the best chapters is that on "The Day and Youth" by Dr. H. D. Hoover of Gettysburg. Sunday as a day of recreation, and the duty of rescuing and preserving it from commercialism and greed in sports and entertainments, receives the sound consideration one would expect from Dr. Floyd W. Tomkins of Philadelphia. Full place is given to the scriptural authority and historical importance of the Sabbath oasis in human life. Two laymen are contributors — ex-Senator Ransdell and Roger W. Babson. This is the most comprehensive and useful single volume in behalf, explanation and defense of the Day of Worship with which we are acquainted. (The Macmillan Company, New York, \$1.)



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Annuity Income Word Contest

It is announced that 559 lists of words were submitted in connection with the "Annuity Income" word contest advertised in MISSIONS by our

Ministers and Missionaries Benefit Board. Rev. D. E. Lewis of Malvern, Pa., and Mrs. John Urch of Algona, Iowa, tied for first prize. Consequently a fine DeLuxe Teachers' Bible has been sent to each of them,

and also five subscriptions to MISSIONS as promised. Mrs. E. L. Roys of Elkland, Pa., was awarded the second prize of five subscriptions to MISSIONS.

The next ten each have been given one subscription to MISSIONS: Mrs. Ernest P. Holmes, Campello, Mass.; Mrs. J. Wesley Doe, Medford, Mass.; Mrs. Elisabeth G. Conklin, Trenton, N. J.; Rev. Frank E. Pelton, Mendota, Ill.; Mr. W. P. Chipman, Hartford, Conn.; Mrs. C. P. Thresher, Norwich, Conn.; Mrs. A. B. Morris, Puyallup, Washington; Mrs. Bert Brown, Augusta, Kansas; Mrs. Effie Lockwood, Renwick, Iowa; Rev. S. J. Hall, Leslie, Mich.

Foreign Mission Record

SAILED

From Antwerp, February 17, on the *Thysville*, Miss Esther Ehnbon, for Belgian Congo.

From New York, February 19, on the *Majestic*, Rev. and Mrs. H. D. Brown and son, to Cherbourg, later to Congo.

From New York, February 19, on the *Majestic*, Rev. Henry Erickson, to Cherbourg, for Belgian Congo.

ARRIVED

Mrs. F. J. White of Shanghai, China, in Los Angeles, January 1.

Rev. and Mrs. A. I. Nasmith of Shaohing, East China, in Los Angeles, January 29.

Miss Marie Dowling of Shaohing, East China, in San Francisco, February 5.

Miss Ruby Anderson of Japan, in New York, February 17.

BORN

To Rev. and Mrs. J. P. Klahsen of Madira, South India, a son, January 5.

To Dr. and Mrs. E. S. Downs of Tura, Assam, a son, February 15.

To Mr. and Mrs. P. R. Hackett of Moulmein, Burma, a son, February 16.

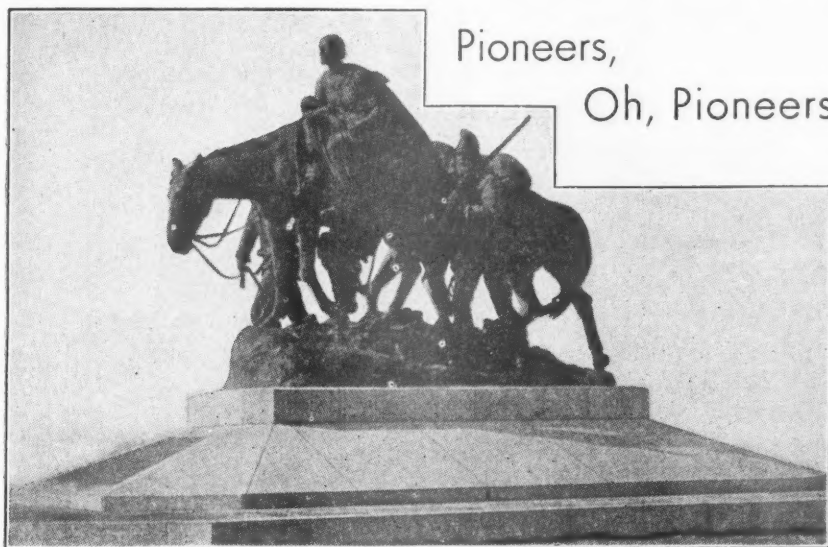
DIED

Mrs. Thomas Hill, a retired missionary of Belgian Congo, in Newark, N. J., February 8.

Mrs. H. P. Cochrane, a retired missionary of Burma, in Washington, D. C., February 16.

+ + +

Many thanks for the book you sent as a prize in the contest and also for the promptness. I was not expecting it so soon. If I had selected it I could not have been better pleased, for it was just the book I wanted. I have read it and enjoyed it so much. Again I thank you.—Mrs. J. C. Martin, Springfield, Ohio.



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- To Substitute sacrificially for another, to bear the burden of one stricken, is to demonstrate the very flower of Christianity.
- Our Northern Baptist Maintenance Movement enlists Substitute Givers. They take the places of others who gave liberally in the past but to whom misfortune has now come.
- Each Baptist who is employed or has an income from any source is asked to become a Substitute Giver to the extent of at least one day's income. Many of our Baptist workers, pastors, state and national officers and missionaries in the field have given the income of a week, a fortnight or even longer periods.
- We must rely on Substitute Givers to keep our denominational work intact, to prevent retreat. To count on this year's receipts, payment should be made through your local church before April 30.
- There is a cross for every one of us to take up, but results will richly reward whatever sacrifice is made. To produce an avalanche of Maintenance Gifts, it is only necessary for each one who can give at all to give (as an extra donation in addition to all usual gifts) the income of as many days as possible.

The Northern Baptist Convention,
MAURICE A. LEVY,
Corresponding Secretary